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THEO-SCIENTIUM

BY

JOHN M. RUSSELL,

Author of "The Seven Ages"

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Illustrations

THEO-SCIENTIUM

or

Introductory Extracts

To "The Seven Ages of Creation"

by

JOHN M. RUSSELL.

Dedicated to lovers of learning, and to all who love to linger late and early at wisdom's gate.

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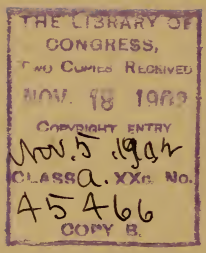

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ARTICLE I.

The Solar Throne

And I saw a great wonder in Heaven: a woman clothed with the sun, and the moon under her feet.' (Rev. xii:1.)

INSPIRED TESTIMONY. Pondering on the words of the above passage of Holy Writ, and a few others, of like signification, we became struck with the thought that the interior of the Sun is the Heaven of the solar system. The 'Woman' therein symbolizing the earth's triumphant Blessed standing on high, and all as it were, united into one great being, a 'wonder,' the destined 'Bride of the Lamb.' And, behold, here we find her in the Sun. This is a vision of immediately after the 'end of time,' as related in the preceding chapter. But in the second verse of this vision, the scene instantly reverts back to the time of the birth of Christ; and, likewise, from Heaven back to earth.

This brief extract of sacred Scripture is exuberantly illustrative and suggestive that the sun is really the solar Empyrean. But we have still other evidence from the pen of the same sacred writer, seemingly no less conclusive, such as: *'And I saw an Angel standing in the sun'* (xix:17). and speaking of the yet far-off time of our planet's dissolution in the future, the Patmosian prophet declares: *'And*

I saw a great white throne and Him that sat thereon from whose presence the earth and Heaven fled away' (xix:11). The great white Throne here seen in the vision of the future undoubtedly is the Sun. But the 'Heaven' mentioned in this quotation means the terrestrial *firmament* (See Gen. i:8). But perhaps the most direct passage pointing to this fact is found in Psalm (xviii:6-7) where it says: *'He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bridechamber hath rejoiced as a giant to run the way. His going out is from the end of Heaven, and his circuit even to the end thereof.'**

It is inferable from the twenty-first chapter of the Revelation of St. John, that the sun is an immense shell of gold, the interior of which is composed of *'clear gold, like transparent glass,'* as it were, having the appearance of *'a sea of glass mingled with fire.'* And that the celestial vault is on all sides around, studded with cities of gold and of precious stone and pearl, and with 'Jerusalems' and Zions of most gorgeous and magnificent display. The 'New Jerusalem' described in that chapter being one of the many cities of the sun, the one destined to receive terrestrial salvation. Over all, then, and out-glorying all else, the interior Throne of Eternity's Monarch!

Indeed, the Scripture abounds in many rather illustractive passages presaging this same idea as, *'My dwelling place is in the Heaven of Heavens.' 'As far as Heaven is above the earth, so my ways are above thy ways; 'My throne is above all thrones;' 'Our strength is in the name of the Lord who made Heaven and earth;' 'Thou art a hidden*

*This passage is not quite the same in all translations, and in some versions the same Psalm is number xix.

God, the God of Israel;' 'The Heaven of Heavens are His dwelling place, but the earth He gave to the children of men;' 'All is vanity under the sun,' etc.; which passages also go to show that the residence of the Deity, the dwelling place of the sovereign God, the throne of infinite Majesty, is somewhere far removed from this world of ours, somewhere raised far above this lower world, and that the same is a place of surpassing splendor, and besides all this that it is a *real, distinct* place, a separate world in itself, and standing apart from all other worlds. And there, the Lord ordained it, that the brightness of His Throne should furnish light and day to the outer circling worlds.

WELL, SO MUCH FOR REVEALED INTELLIGENCE. NOW FOR SCIENCE; scientific information, and let us see how the two harmonize. Although there is nothing in astronomy directly declaring the sun to be a heaven, yet the idea is at least very deducible from many stated facts. In starting out we must of course admit that, outside of the Scripture, the proposition cannot be proved by any rule of mathematical calculation, nor logic, nor by ocular demonstration; data can be gleaned only by inference from appearance, size, position, relation, motion, importance, etc., of the cosmic body. But even the same is true with respect to all scientific discoveries. And especially in dealing with this hidden question, science at best can give us only 'circumstantial evidence.' *

But circumstantial evidence is sometimes very strong, such as cannot be overthrown. Astronomers tell us that the

*The solar system consists of the sun at the center, and eight or nine planets revolving around that center in orbits at varying distances therefrom.

sun is the only self-luminous body in the solar system; certainly a fitting characteristic for the throne of a Deity. The moon and planets all shine only by reflected light, the light of his eminence, the Sun. They tell us that the sun is the only stationary body in the solar system; all the others revolve and rotate around this glowing center. Yes, they inform us that the sun is the great central body of the system, that all the other members are merely eccentric wanderers. This dignified position and commanding location are not unseeming prerogatives of an Omnipotent See. It is the sun that governs the order and controls the motion of all the other members; the standpoint of the 'commander-in-chief' of the cosmic forces. The qualities and properties of supremacy and royalty are everywhere stamped in unfading characters on this awful central orb; the *soloris firma,* the root and stock, the pre-existent base and firm foundation of the solar system. The prerogatives of ponderance, appearance, magnitude and power are here monopolized in this all-controlling, all-beholding member. This great, reposing, recumbent, luminous body possesseth not unbecoming qualities of uranian dignity, not to speak of the prolific omnipresence of its nature, or the exuberance of its creative capacity, or the all-seeing intelligence of Heaven's 'eye.'

Astronomers assure us that the sun is by far the largest member of the solar system. All the other revolving spheres are as nothing in comparison to the incomparable magnitude of the mighty central globe. The sun is computed to be about 1,300,000 times as large as the earth. Indeed, that body is 674 times as large as all the other mem-

bers of the solar system together. But the high Heaven appears small to our eyes. Why? Because of the distance. If the sun were as near the earth as the moon it would cover three-fourths of the whole sky. The sun is the greatest of orbs, why not the greatest of worlds? It would require a chain of one hundred earths side by side to reach across the sun's interior from one side to the other. It is said, if the earth were placed at the sun's center, there would not only be room for the moon to revolve in its present orbit about the earth, but the sides of the sun would stretch out in every direction to a distance of 200,000 miles beyond. The area of the surface of that celestial world would exceed the surface of the earth by 12,000 times, or it would require 12,000 globes the size of the earth (and that including land and water) to furnish the same surface area, or world-room, as that of the sun. The proportionate size which the earth bears to the sun is very nearly the same as that of a pea to a globe two feet in diameter. If the earth were laid in the sun, it would bear about the same proportion to the vast concave as a marble in a parlor. And if all the planets were consolidated into a single body, that would set in the sun like a school globe in a large room. It is an astonishing fact that this *Orbus Magnus* is but little less than the entire solar system in itself! The sun illuminates the whole solar system, and even at this distance, 91,500,000 miles away, we scarce dare look upon his majesty for brightness. Think not the sun too small for a Heaven, nor that most awful, lofty, sacred sphere deficiency in lustre for a solar Throne.

All the other members of the system are dark, opaque, little bodies to this. Who will think after a moment's consideration that this body, nearly 700 times as large as all the rest together, was made for the single purpose of giving light and heat to the planets, and that the sun is otherwise a vast desolate fireball? What a lack of purpose, a deficiency of design on the part of an all-wise Providence, that he would not appropriate this mightiest creation to some further and better use. Surely an Alfonso would here cry out, as he did in disgust over the unmethodic, cumbersome Ptolemaic theory: 'If I had been consulted at the creation, I could have done a better job than that.' Every or any likly reason which can be adduced on the question goes to support the proposition of the sun being the Throne and Heaven of the solar system. Yes, it is apparent, convincing, irrestible, the doctrine that this vast, reposing central sphere should be the Heaven, the empyrean of the system of the sun. From both science and theology this conclusion must be drawn.

CONCLUSION. This is not a system of 'fire worship' nor 'sun worship,' but it is a theory expounding the mystery of the Sun; neither is it a new religion; but it is a new beam or buttress in support of that oldest, hopefulest, holiest creed, the creed of an everlasting Heaven; a place of endless joy; another and glorious world hereafter; and that this lowly life of ours is deemed pregnant with eternal value of daily increasing worth, in pursuance of the great things that are to be. Being architects of our own destiny, we may build an infinite fortune from day to day, as the tide of time rolls on and eternity draws nigh,

when the just shall rise like the morning to the Palace of the Lord most High. It cannot be regarded heretical or heterodoxical since the same is grounded on several clear, direct and corroborating passages of Holy Scripture. We are merely looking into the final purpose and deeper function in the Providential design of the solar Creation. Such might be called an inquiry into the *esoteric* nature and purpose of the creation of the sun. It is a looking upward into that source of all brightness for a better world than this. It is, perhaps, the oldest idea in religion that there exists somewhere an eternal Heaven, but it is a new piece of discovery to point out and definitely locate the exact place of that blissful abode. For 6,000 years this problem has puzzled the world's brain. We lay claim to the distinction, however underserving we may be, for standing on the shoulders of these giants* we have been raised to see afar.

As Copernicus discerned the fact that the planets revolve about the sun; as Columbus understood the practicability of of the earth's rotundity, and who was sometimes persecuted†; and as Galileo devolved the rotary motion of

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**Standing on the shoulders of giants.* This allusion is taken from Newton's expression that in his discovery of the 'attraction of gravitation' he was merely standing on the shoulders of his predecessors who had made other discoveries by aid of which he himself was enabled to succeed.

†It is a notable fact, and not underserving of some comment here, that new truths and findings are often, at first, received by the world with the spirit of repugnance. It has been truly said that 'truth is to-day abhorred and to-morrow adored.' Admitting that it is the duty of authorized custodians and wardens of the various knowledges, both sacred and secular, to guard against the invasions of error and heresy with a paternal and jealous care; yet these 'watchmen' should, however, keep reminded that, although falsehood and deception are ever liable to

our planet, and for which he was much derided as a visionary fellow; so we flatter ourselves that we have found the Heaven! Yes, found the Empyrean, or the highest Heaven, or rather discerned the location of the place thereof. Confidently trusting that many friends who have gone before us all have found the place first; and to them we relinquish, for the present, all claim on the sacred territory by right of conquest or earliest discovery; but we cannot see how it can be other than a most laudable task *for anyone living* to search for the happy place. A hopeful intelligence, this story of the sun, bright news, though we cannot yet see the seraphim nor cherubim, nor hear the golden harps.

POPULAR IDEAS ABOUT HEAVEN. If the question were asked: Where is Heaven? What kind of a place is Heaven? the world's answer would be various. Some would tell us that Heaven is up, somewhere up. Some would say, Heaven is everywhere. Others would declare

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creep in, there are yet many vital truths of which we do not know; and though much is known, there is much to be known.

This wonderful being called 'man' with unfinished touch of God-like power and appearance is virtually a new beginner in the rank and file of creation's being, comparatively a stranger, a newcomer on the planet, with his 'whence and whither' as yet, to him, but faint and darkly known. Hence it is, that we, as human beings, naturally and of legitimate right, inquire into these things. It therefore behooves us to at least refrain from that class of pseudo-philanthropists and quasi-conservators, and which the divine Master ,himself, so indignantly denounced as those: 'Who would lock up the store-house of learning and will neither enter themselves nor permit anyone else to enter.' Besides, notice how He sternly reprehended the Doctors of the Law for not understanding better the prophecies concerning Himself, which culpable ignorance deluded them from knowing who the Messiah was.

that Heaven is all around us. Others again would assure us that 'the kingdom of Heaven is within you.' Still others would inform us that Heaven is where God and his angels and his saints dwell. But any of these traditional ideas does not vouch for the Throne of the Deity, nor for a distinct world and residence of the blest, such as the Scriptures everywhere describe, nor for a real substantial dwelling place. These assertions are kind of vague and mythical, and like many suppose God to be an immaterial, insubstantial Being, they believe his abode and resting place to be likewise. These ideas are generally the outcome of misapprehensions and misconstructions of certain Scriptural passages. Of course they are true to a limited extent, but, after all, very unintelligible.

Heaven is up. Well, up is never the same any two seconds. Perhaps this view is founded on the first chapter of Genesis, which says: 'God declared the firmament Heaven.' Which latter also accounts, in a manner, for Heaven to be in the lofty, cerulean azure, surrounding the globe, for the firmament is the temporal Heaven of the earth. *Heaven is everywhere.*—This notion of Heaven is probably an outcome of the pantheistic idea that God and nature are one the same. And though the *kingdom* (*spirit*) *of God* be within his servants, yet this definition very narrowly accounts for the Throne of an omnipotent Majesty. Probably the idea of a solar Heaven was never before brought squarely up before the world, and will, at first, be received with some feelings of repellancy, and that because the sun is commonly reprehended as being nothing more than a huge globe of fire and burning metal, and a Heaven should be looked for in a more serene and cooler place. Though

most people consider the earth to be a solid body, yet if asked their belief concerning the location of the bottomless pit, they most assuredly would say, Within the earth. Well then, we must consider the earth to be empty, and if the earth be an hollow globe, why not the sun? And for that the heat all radiates off into space, the interior surface remains refreshing and cool.

DISTANCE. Astronomers agree in saying that the mean distance of the sun is 91,500,000 miles from the earth. Here is a scope of measurement which no human mind can hope to span, and the imagination palls before the amazing magnitude of that cosmic fabric called the solar system. And yet the distance of 91,000,000 miles is simply used as a foot-rule in computing the distances of the *fixed stars,* or the stars outside and beyond the planets. 'Suppose a railroad could be built to the sun. An express train, traveling day and night, at the rate of thirty miles an hour, would require 341 years to reach its destination. Ten generations would be born and would die; the young men would become gray-haired; their great-grandchildren would forget the story of the beginning of that wonderful journey, and could find it only in history, as we now read of Queen Elizabeth or of Shakespeare; the eleventh generation would see the solar depot at the end of the route.'—*Steele.* Behold, is not this the great fixed chaos betwixt Heaven and earth, as mentioned in the Gospel, where Abraham, speaking to Dives, said: *'And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither.'* (Luke xvi:26.) By the Almighty's power alone can this gulf be spanned. Yet our prayers, too, may span this

blank abyss, carried by angel's hand. Then, with the psalmist, let us break: Out of the depths we cry unto Thee O Lord, Lord hear our voice from these far distant lowlands of time.

VERBAL INDICATIONS. The propriety and adaptation of this proposition of a solar Heaven is verified in Scripture which everywhere uses the phrase, *in* Heaven, not *at* Heaven, nor *on* Heaven; showing beyond the iota of a doubt that Heaven is a place within. 'I saw a throne set *in* Heaven;' 'I saw a great wonder *in* Heaven;' 'and I saw another sign *in* Heaven;' 'and I saw the holy city coming down *out of* Heaven;' 'Our Father who art *in* Heaven;' ' and I saw Heaven *opened,'* etc.

Heaven must therefore be an inclosure somewhere, substantially impaled on all sides round; an interior habitation within some mighty swelling dome. The *primative* position of dwelling is on the bare outside of a world, the rudimentary form of life (organic) inhabits the convex sides of a planet, and where the view commands but little compass. But that final, electic and perfect position of everlasting residence is ever a world within, and that within a sphere. There the length and breadth of the enchanting zones and regions are always in full view and visible to all. The latitude and longitude of the hemispheres Empyrean are, far and near, in constant sight. Besides, such is the only possible formation into which a world could well be made in order to adequately accomodate an Omnipotent throne. Internally and not externally is the place for a God to dwell; eternal bliss hidden and bounded by unfailing protection and security around about, above and beneath. The worlds of time are without, but eternity's

world is within. O, a great 'wall' is the auriferous zones surrounding the paradise of God, wherein are crystal cities and princedoms and kingdoms and zions and seats of solar regents.

The *interior surface* of the sun is a most magnificent concave wall of gold, refrangible, transparent, and of the deepest hues and colors, or as the Scripture describes it: 'Like a sea of glass mingled with fire;'* and more ornate than the rainbow or the liveliest flowers that ever bloomed. Nor can any mind of man picture a Heaven so beautiful, or what mortal could deem a place so lovely, so heavenly, a paradise so fair? Eye hath not seen, nor ear heard, nor hath it entered into the heart of any human being, the beauty of that place. And then, centerward, and high over all, the throne of Him of Eternity, whose rarest brightness enlightens the circumambient vasts. God is the 'sun' of Heaven and lights the solar kingdom, as it were, by the refulgence of his beauty. It is almost incredible to us that any being, even a God, should be so glorious, so bright (whose beauty is awful to behold, whose power is dreadful to behold) like the smoke of the beams of the majesty of creation's immutable Chief, whom thunder-clouds of glory summer about His head; the imperturbable God of gods! As it is written: *'And from the throne there proceeded lightnings and voices and thunderings.'* Yet, after all, no man is able to conceive a true idea of the appearance and greatness of God, except that His power, in a measure, is

*This appearance of mingled fire does not come from the fire on the sun's outside surface, such is the color right in the constituent gold.

seen in His works, an estimate of His power in the magnitude of His works.

HEAVEN'S DOORWAY. The question may be said to here intuitively arise: What is the manner of entrance into Paradise? How can anyone get into the sun? Well, the answer is easy enough since this is also described in Revelation. There is a door leading into Heaven; a great door or rather a door of doors. This door may be opened so as to let in a man or it might be opened so as to let in a great angel; yes, or a city. The prophet said: *'After these things I saw; and behold a door opened in Heaven'* (iv:i). And in another place in the same mystic book we find: *'Behold I have given to thee a door opened which no man can shut'* (iii:8). Here the appointed Keeper holds the keys which lock and unlock the door of Heaven's threshold.*

NATURE'S ASSERTIONS. A hero-worshipper has disserted that a full-grown man who, for instance, had never in his life seen the sun, would upon the dint of the

*Inferably, Heaven's door is placed at the region of the celestial pole, or poles, where the temperature on the outside is lowest, perhaps utterly cool. For according to the theory of *vortical pressure* (as explained later on) the temperatures of all great spheres is ever greatest at the equatorial zone and least at the poles. Besides, the Psalm states that the Lord's *'going out is from the end of Heaven.'* Even so it is, in a manner, with the earth's structural formation. The entrance or entrances into the infernal regions of the bottomless pit must be at the terrestrial poles. Here, there undoubtedly exists a cosmic vacuity, at least open a great way in, which condition is the result of an almost total lack of cosmic pressure and concretion (leaving the gates of Tartarus in part ajar), and which chaotic ends of the geogony and the wardens there, are ever secluded from the gaze of man. Nor can the ends of the Solar be descried from this, our terrestrial observatory, nor the prospects of the Gates.

impulse, kneel down and worship that body on beholding his first sunrise, and bow his head in meditation and prayer. This, because of the inspiration of the imposing spectacle; because of the transcendent appearance of the object; for the sun is not only an emblem of the living throne, but it is the real thing, an emblem of the imperial power and majesty of the Lord, for that bright sphere is the world of God.

Of all things visible the sun has a most celestial appearance; indeed, as if enshrining the hidden glory; as if the streaming radii of the super-brilliant disc were wont to emanate from the hidden power; for the exterior splendor is but an emblem of the interior resplendence, and of the plentitude of the living Paradise. The rising sun is the stamp and image of unfailing life and immortal youth, and reneweth the face of nature every morn, and remindeth no less than of that place from whence all blessings flow, as if Heaven's bounteous flood of love would yet more than requite its due. Verily hath the Almighty 'set His tabernacle in the sun.' In the rising pomp thereof is attested an objective symbol of the living sanctuary; and in the exaltation of the meridian sun, the overpowering fervor of the great throne; and in the setting thereof a 'still small voice' from the Ark of the Eternal Testament. The glory of the solar Sovereign is emblazoned on His flaming throne, and His power in the conflagrations thereof. Lo, the most conspicuous of all things, the largest of all things, the brightest of all things, such that we scarce durst look upon the throne for its brilliancy and the deluge of its refulgence!

Why account it strange that Heaven should illumine the transparent depths and give birth and light to the worlds abroad? What wonder that the Heaven of the solar system should be the throne of God? Truly the blessings of the pleasant sunshine are second only to the grace of God. No sooner does that orb depart at eve than darkness comes on and coldness comes on, twin sisters of death. It is the radience of the Lord's bright House that makes our humble dwelling beautiful and glad; it is the brightness of the day-star which makes our lowly planet grand, when Heaven and earth are full of glory. And every sea and every land and every stream and every hill and every thing on which the sun shines, reflects a silent pæan: 'Lo the exhaustless fount, the illimitable light, the light of Heaven!' All beauty is owing to the sunlight. The picture on the canvas, the landscape, the brilliant plumes of the birds and color of the flowers, the tints of the rainbow, the crimson-streaked clouds are naught else than the miracles of sunlight painting nature, messages of beauty from Heaven, such as inspired the poet, the artist, the philanthropist to light their votive lamps with a spark from the living Flame, and taught all mortals to lift their eyes and look upward.

Undoubtedly Milton more than half believed this when he wrote his famous apostrophe to light: 'Hail holy light, offspring of Heaven first-born, or of the eternal, co-eternal beam, may we express thee unblamed? Or, hearest rather thou, pure ethereal stream of whose fountain who can tell?'

And Ossian, when he sang: 'Whence thy beams, O sun?'

Lastly, permit us to offer as our humble tribute: Hail distant Throne, whose brightness lends the day! Hail radiant Orb, whose luster leads the way! 'Lead kindly Heavenly light,' that, one day, we the glory of thy inmost Shrine may see.

Who would not seek Heaven in the most glorious place, and what place is so glorious as the harbinger of the morning? Creation's most elaborate work, this, nor could a solar Architect wisely afford to keep the apartment vacant. In characters unfading, the sun declares itself to be the Heaven. Who will say the gracious sunshine is not Heaven's own gift? How frequently we hear the remark: 'The sun is like Heaven this morning?' Common sense intuitively reveals it. Here again may we safely infer the reality, for such things really are what they seem to be. How we love those blessed beams, so near and yet so far, like streams of dissolving gold-dust strewn gratis through the void! The natural appearance of the sun speaks volumes, and in silent proclamation betokens its royalty. No dubious Heaven this, nor pageant world. That very, very common thing, the sun, know we not that is the Paradise, the Paradise of fadeless renown? Revelation declares it, Science proclaims it, and all nature asserts in solemn tones that the Lamp of day is the Shrine of the Most High!

INDUCTIVE REASONINGS. Perhaps, in the chain of argument there can be nothing stronger or more pertinent offered on the projected doctrine of solar empyreanism than the inductive theory of *solar contraction,* or the focal concentralization of the solar system. And although observation, so far, seems

to fail to answer the theory, it is nevertheless deducive from universal analogy that the solar system is ever consolidating itself in the body of the sun. Wherever liquids or fluids tend to seek a center, a rotary motion of the converging volume is at once inaugurated. Even so with the solar system, the rotary is established, which again evinces the counter fact that the center is being sought. For the solar system is involved amid a mighty whirlpool of space, an universal vortex, and which vortex is itself much vaster than the visible, material system, which latter is set within the vortex with the sun at the center or 'eye' of the vortex. *

Now, the solar system, taken as a whole, is but a cosmic Integer, a distinct section of the universe, in itself, with its own vortex, members and bodies, with its own *temporary* worlds and its own *eternal* world. We behold here a separately organized creation, a detached universal oneness. But the sun, besides being the omnific member, is also the eternal member, the first and the last, whose age is incomputably greater than that of any other member of the entire system.† For the planets are—notwithstanding all protests to the contrary— mere temporary or tributary bodies, created and forever being created in the outer depths of the solar vortex, and by that vortex borne and

*The controlling, solar Sphere might well be metaphorized as the *cosmic* Heart reposing in the bosom of Chaos, the day and night of whose pulsations vibrate through the solar Deep.

†The age of the sun might be vaguely said to consist of seven Arch-æons of solar duration, corresponding to as many united Dynasties of the living Throne and to the 'seven Spirits of God.' But these are mighty Epochs, such as could not be reckoned by years.

carried downward during the vast, cosmic ranges of time, to the sun.* Such is the *law of universal convergence,* wherein it is the primitive property of all matter, bodies and system to condense and focalize. Such is the functional cause, such is the final result. The sun assimilates and is gradually assimilating the solar system; slowly but surely they will fall in one by one! It is the solar 'sea' into which these lesser tributaries empty. Thus is the sun the final and eternal port or harbor or conservatory of the entire system, the haven or the Heaven! Yes, verily is the throne of God the *solaris umbilicus,* the glowing and firm foundation 'stone' of the solar fabric; 'tis the lasting Bourne, the jasper Shrine, the aye enduring Sun!

It is the organic law of all systems, whether animate or inanimate, political or cosmic, to have a Head or a common terminus, to and from which, the current of force and activity constantly tends and flows. Even such is the rational plan on which the solar system was built; and that umbilical orb, the sun, is the functional head. And that which is the Heaven for all the other planets is likewise the Heaven of our earth. There is no special Heaven for the children of men above the children of Venus and the blessed of Mercury's creation, for our planet is but a dependent organic factor in the make up of the solar Integer. Here is a great and wonderful system, with its own Heaven, its own hell, its own worlds, its own Creator, too; a complete, creative organization intact. One for all; that mystic *Megasphere* which gives day to all, that omnipotent sphere of

*Not until recently has the planet Neptune hove into view, even to the most powerful telescopes.

spheres, that is the solar Capitol and castle of the cosmic empire, the goal of bliss; it is the regal palace of the Sovereign King and horn of the eternal Strength!

ULTIMATION OF ARGUMENT. Of course a demand for nothing less than a pan-universal Heaven, *a paradise on an infinite scale,* would satisfy the ambition of some people's idea of a celestial world hereafter, where the blessed of the Universe of universes shall sing in united choirs and hosannahs all within the pale of solitary empyrean bliss. But such cosmopolitan anticipation is evidently due to the shortcomings of our understanding and the inadequateness of the human mind, nor would such all-comprehending magnitude in any way enhance the beatitude. Such idea sprang from our utter misapprehension of the measureless mightiness of infinite space, and the potential of magnitude and distance which must forever lie submerged and hidden in the fathomless realms of the void. Undoubtedly, the broadest stretch of the imagination which has favored any mortal on the vastness of boundless immensity could be easily circumscribed within the limits of solar immensity, if not within the median circle of the earth's orbit. Addison has gone so far as to say that the size of the earth alone, and which is only like an atom in space, is beyond the capacity of any human intellect.

There is yet, at least, one other argument, and one which we are utterly unable to produce, the argument of personal observation, the testimony of an actual eye-witness. But the same is ever lacking in proving the existence of a Heaven at all; the same is wanting in proving the exis-

tence of a soul, or the existence of a Deity. We have the argument of Nature, which goes far towards establishing a solar Heaven; we have the argument of reason, which likewise proves the sun to be a divine Throne; but like in proving the existence of a God, there is only one sure and certain method of solving the problem, and that is by Revalation's word, wherein we have the testimony of those 'Eagles' of prophecy (John, Ezekiel, etc.) who were themselves actual eye-witnesses. And which, if we will not believe, 'we would not believe one should he come down from Heaven or rise from the dead before our eyes, and declare these things.' However new and startling as the theory may seem to us now, it is quite certain that the time will come when the idea of a visible throne of God shall be set down as a cononical truth and a dogma of divine faith. Even as the once rejected hypothesis of the earth's rotundity soon ripened into a substantial, scientific fact, so the discovery of a solar Empyrean and glowing seat of the Almighty's power must, in time, crystalize into an intrinsic and established doctrine among men. Yes, or as the sun was, on a time, shown to be the solar Center, so shall it now be proven to be the solar Shrine.

OTHER CONCLUSIONS. By analogy, it is therefore inferable that the *fixed stars* are also suns, suns afar off! Astronomers tell us that since the fixed stars shine by their own light, they are distant suns, self-luminous centers of unseen systems. Far away centers of 'solar systems,' everywhere thronged throughout the infinite mazes of the depths of space. Likewise we say these, too, are thrones of the omnipresent Deity, the universal Deity,

and real Heavens like unto our own sun; and with a distinct, presiding personality of infinity's God dwelling in each potential seat of endless majesty.* The Almighty hath many, many thrones!

A DOXOLOGY. The REIGN within our sun might, without protestation or prejudice, be called the God of the solar system, beyond whose jurisdiction, for us, there is no appeal; 'Hear, O Israel, the Lord thy God is one God;' and his dynasty is forever and ever; and the realms of his empire are unto the utmost bounds of solar dominion. And from thence he speaketh by way of omnipotence and enduration, from the center of the void, the King of Ages speaks: 'I am who am; before the earth was, I am and my glory shall never cease. My joy! my rapture! from eternity to eternity I am, and no one shall reign but me. The earth shall pass away, a moment and these worlds shall be no more; yet I am, and there is no one thou shalt adore but me. I remember the days of old and the worlds that

*_The Fixed Stars are Suns._ The vast distance at which the fixed stars are known to be, precludes all thought of their shining, like the planets or moon, by reflecting back the light of our sun. They must be self-luminous, and are doubtless each the center of a system of planets and satellites.

*_Our Sun is one of them._ As we see only the _suns_ of these distant systems, so their inhabitants see only the sun of ours, and that as a _small star._ This, because of the immense distance. Between them and us there is a great chasm which no imagination can bridge; a distance so great that figures are meaningless, and we can only call it _space,_—so profound that to us it is limitless, boundless, though beyond we see those other suns twinkling like distant lights over a waste of waters. The distance of Neptune from the sun is 2,750 millions of miles, but the distance of the _nearest_ fixed star is nearly 7,000 times farther! If we represent the earth's distance from the sun by one foot, then will Neptune's distance be represented by thirty feet, while that of the nearest fixed star will be about thirty-six miles.

have been since the foundation of the sun was laid, since my throne began to shine, yet I am, the self-same, forever young; a thousand days with me is as one day that is past. From a nameless, dateless beginning, I have overcome all things; I have overcome the enemies of God; in my name thou shalt conquer,' saith the Lord, 'and there is no one thou needst fear but me. Lo, who can stand the blast of my wrath, or the rebuke of the heat of my throne? The arms that opposed me are perished for aye, perished are the weapons of the great. I am Alpha and Omega,' saith the Lord, 'the first and the last, the beginning and the end, and the Lord God Almighty is my name. Who can count the days of the everlasting God? Who will give us, O man, the date of our solitude or the depth of our profundity; who will give us, O ye living powers, the number of the year of our reign?'

ARTICLE II.

The Solar Hell

'He hath set his tabernacle in the sun; and he as a bridegroom coming out of his bride chamber hath rejoiced as a giant to run the way. His going out is from the end of Heaven, and his circuit to the end thereof: and there is no one that can hide himself from his heat.'

Psalm xviii: 6-7.

In the previous article we have endeavored to establish the fact that the interior of the sun is the solar Heaven, now we shall undertake to prove, however paradoxical it may seem, that the exterior of the sun is the Hell of the solar system. The Psalmist in the above quotation speaks of a certain 'heat' from which no one can hide himself, and he speaks of this in connection with the assertion that the 'tabernacle of God is in the sun.' With the mind free and open to conviction, in taking a general view of the matter from a scientific standpoint, one cannot help acquiscing to the idea that the surface of that awful sphere is the mysterious Hell of Revelation. It is the 'pool burning with fire and brimstone,' the 'lake of fire,' the 'second death,' and such like epithets for which the word 'Hell' is the universal and common term. It simply means the place where all refuse, rubbish and waste matter of creation, material or spiritual, shall be cast for the purpose of effcting its extermination.

It is thus that Hell surrounds Heaven in order to prevent the entrance into the empyrean of anything corruptible and unfit. All things in the solar system must fall to the sun, is falling into the sun, and all things therein shall be destroyed, annihilated, except such as the Lord God shall choose to permit to enter by Heaven's doorway into the sanctuary of eternity's blissful abode. All the rest shall be destroyed, wiped out! Hell surrounds the Heaven, lo 'tis Heaven's own fortification, the empyrean breastwork,and no one of himself can pass the solar fortress nor hide from its heat. Hell is the protector of Heaven and the ornation of all nature. Flame is the adornment without and cordons of fire the embellishment of the sapphire throne, and heat the emblem of the scepter: behold, verily, the pyro-regalia of infinity's see. There is nothing so hot as the sun; there is nothing so bright as the sun; what might we expect to see so hot as hell or so bright as the throne of God? Nay, who durst e'en look on His throne, for the flood of torrid splendor gushing from the fount of light? Revelation like the sun embodies a Heaven clad in fire, and religion like that sacred orb enshrines an endless paradise wrapped in obscurity and which the eye of faith alone can see.

Hell is the armory of Heaven, the bulwark of eternity. Hell guards the Heaven with an invincible wall of fire! Thus has Providence in his unerring wisdom made a double use of Hell; first to effect the destruction of all waste matter, and, second, to protect the most sacred vaults of the 'Holy of Holies' within. And no one can pass through except by permission of the Almighty and his keepers of Heaven's gate. Of all fires we ever saw or heard, there

is none like to this; this is the eternal fire! *'I have kindled a fire in my wrath, said the Lord, and it shall not be quenched.'*

The sun is the Almighty's bright throne impaled in a robe of fire, and that fire 'serene' is the solar Hell; but so far, far away we cannot hear its roar, nor the woeful surge of its swell! O, the monsters who were devoured there, and the hecatombs of felons that were slain, slain, and the wrecks that were grieved there of yore; that the great in Heaven tremble, sitting on securest seats, and the mighty shrink in fear, when they ponder on the power of Hell, and what its history yet might be!

The fire of Hell is terrific! Speaking of the intensity of the heat of this fire, we have simply to say, it is the fiercest in creation. Raised to a *white heat,* the heat of the sun is the hottest possible. Even from a distance of more than ninety million miles, how easily it prostrates us mortals. The solar flame is constantly fed from meteors and cosmic debris which rain down from all sides out of space in incessant showers on the surface of the sun. Such is the final end of all matter. The planets, comets, satillites and our own earth are slowly, imperceptibly, but surely winding their way down to inevitable doom. And all wicked spirit and being shall also perish there. Hell shall destroy all things except the spirit of the just; and then, like an all-consuming tyrant, murmur to himself that he could not devour their smoke. The one burning passion of hell is that he might be able one day to devour the universe and lay all things waste!

That fierce, furious, tremendous white fire devours all cosmic refuse and rubbish, whether of matter or being. All foulness and wickedness shall here be destroyed. Great is the fire of the throne, great is the solar flame! All 'weeds' and grass and corruption and serpents and sin-fed growths, and ordurous and obnoxious things go in here. And all dross and solar waste and old worlds and worn-out planets and worthless creations and wasted systems, and decrepid earths and the sweepings of immensity, and uncouth beings and monsters and canker-eaten things, and all proud and disdainful things and all abominable things, and all hateful and deadly things are devoured here, for, ah, the living throne is clad in a robe of white death, and this great, central, white fire forever keepeth the solar system purified. Aye, since solar eternity begun nothing has ever been found able to withstand the intensity of this all-devouring all-enghouling white fire. Nor rock nor brass nor spirits nor devils, nor hard substances, nor the strong, nor clay nor water nor granite, nor demons nor gorgons can resist the depredation of the flames of this unquenchable, inexorable white fire!

Astronomers tell us that the heat of the sun is something prodigious. Such as filled the ancient naturalist with awe and is still the inexplicable puzzle of the modern physisist, and men must bow their heads in reverential wonder and amazement when they contemplate the power of the Being who made the sun and gave to it the potential of its radiative energy! The amount of heat we receive annually across the depths of space is sufficient to melt a layer of ice thirty-eight yards in thickness extending over the whole

earth. Yet the sunbeam is only one three-millionths part as intense as it is at the surface of the sun. It is said if the heat of the sun were produced by the burning of coal, it would require a layer ten feet in thickness, extending over the whole surface of the sun to feed the flame a single hour. Sir John Hershel says that if a solid cylinder of ice forty-five miles in diameter and 200,000 miles long were plunged end first into the sun's fire, it would melt in a second of time. Truly, is not this solar chaldron the eternal and unquenchable fire spoken of in the Bible? Is not this 'fiery pool' the 'second death' referred to in Revelation, where the unfortunate wicked shall henceforth be cast after the disappearance of the earth before the presence of the 'great white throne?' *'And hell and death were cast into the pool of fire; this is the second death. And whomsoever was not found written in the book of life was cast into the pool of fire.'* The 'second death' means the destruction and death of the soul or spirit. Is not the sun's fire great enough to answer the purpose of an ideal Hell? Nay, argument is unnecessary; the truth is only too self-evident, fearfully conclusive. Obeservers say that during a total eclipse, immense tongues of flame are seen to shoot out from the sun's edge for a distance of 200,000 miles in all directions; swift messengers from that treacherous deep; as if voracious, bristling, beryl hell would fletch out into remotest regions and usurp and imperil immensity itself. This great fire is no illusion; it is a fire, hell's fire, high and bright that all may see. There is nothing under the Heaven so plain to be seen as Hell, though safely yet, the while standing on our own beloved planet and gazing o'er the distance, we behold the gigantic flood of the solar Gehenna!

By associating these astronomical teachings with those of religion we unite another two of the great and leading principles of science and ethics which instantly chime and unify, the one clearing up and solving the grand mystery of the other. For the Apocalypse, in its revelations, is co-extensive with the solar system, and the divine message deals unreservedly with that portion of the cosmic structure as is more directly connected with the creation of man, to whom the Divine Word was given; namely, the earth, sun and moon. Such indeed is the unmodified conclusion which this astro-doctrinal theme forces upon us. This theory effects a reconciliation, to the satisfaction of both reason and the senses, between the discrepancies and heretofore opposing tendencies of science and theology. We see how amicably these things will agree when once rightly understood. Evidently, the apparent shortcomings in these provinces are merely the shortcomings in the human compresion and may be entirely explained away when the true interpretation is applied and the proper mode of *exegesis* discovered. In the true interpretation of science, one cannot depart from the interpretations of the revelations of God. Both are the teachings of Himself and His wonderful works, though from different sources. Nor can we be persuaded that any portion of the mysteries of Revelation's word, which, being given to man for the edification and moral instruction of his race, shall to him forever remain in a latent hidden state of incomprehensibility. It is said 'there is nothing hidden but shall be revealed, and nothing secret but shall be made known.' There are signs and signals abundant enough, withal, in both nature and in the book, wherefore to infer all these things only to surmise them, and

like in mathematical equations we may in a great measure deduce the unknown from that which is known.

When less of the abstract and more of the concrete enters into religion and its teachings, men will be more given to believe. Man is a matter-of-fact creature, and ever ready to believe what he sees and understands, and not much more. He may believe in mysteries or he may not, as it suits him; it is difficult for him to do so; mysteries are anyhow a stumbling-block to him. Yet he will never say that he does not want to learn and know about these things. Besides, why should any cloud of obscurity surround the knowledge of the real and exact locations of Heaven and Hell? Can anyone assign any reason why these all-important places should be kept secret and hid from mortal vision? No, the vagueness exists in the human concept, not in the reality. However, such is a deep-seated error that will be hard for a time to remove, even like the idea of the sun being nothing but a vast desolate fire ball. We must rescue ourselves from the old time-worn roots of nondescriptness and vagueness, and let our mental conceptions put on real form. Such misapprehensions entrammel the mind, like the people who once believed the earth to be flat regarded the calculation of sailing around the globe as an idle, foolish dream.

This astro-theory of the doctrine of Heaven and Hell is purely non-sectarian. Nor does it belong to any special form of religion, except that it upholds in that measure any and all forms of doctrine which maintain the real existence of these final and everlasting abodes. Nor can it be urged, in the least, as prejudicial to the broadest exposition of the dogmas and tenets of Christianity. Our

position is simply an original and specific species of theological solution, based on a new phase of scientific discovery. Is it not time that men should know the mystery of the sun? Is it not time the world should understand the deeper mission of that bright and lofty miracle of power? Is it in any wise unreasonable or derogatory to our most cherished faith and sanctity to believe that solar Colossus to be the See of the Great God? What more befitting residence could we either imagine or desire in which to enshrine our beloved Creator, the Father of all love and goodness to whom we daily pray?

Like that of an endless Heaven, it is also one of the oldest teachings in religion that there is somewhere an everlasting Hell; a place of punishment for the wicked and all evildoers. It also seems to be an innate principle of justification or resentment instinctive in the human soul that there ought to be, and therefore must be, a place of destruction for all treachery and corruption. The idea is self-appealing. Both nature and reason cry out for such, demand such, establish such. Likewise, reason and conscience declare in favor of a place of everlasting reward for the virtuous, the true, the brave, the good. A place of disfranchisement in the end from the woes and cares of a troubled world like this. Places, these, 'where the wicked cease from troubling and the weary are at rest.' This is a doctrine which has its foundation in the Divine Word and its superstructure in the human breast; a doctrine which is the hope of the just, but the terror of the wicked. Evil should be destroyed, but goodness should be rewarded with unending happiness. This is an ethical element as old as religion, and as constant as day and night, and the

embodiment of the doctrine is in the two old-fashioned words—Heaven and Hell! Places whose existence believers are given to affirm, while skeptics are prone to deny; and the negative takes advantage of the shroud of vagueness and indefiniteness ever surrounding the question of location and identical whereabouts of these nondescript abodes; until the world is learning more and more to doubt and to altogether deny these existences and to tauntingly question the most orthodox principles of divine truth, and to even refuse to accept as rational the doctrines of revealed fact. 'Where is thy Heaven; where thy Hell? Show us these places, Theophilis, or at least tell us where they are and we will believe.' This, then, is perhaps the most serious drawback in religion in all ages, namely, the lack of definiteness and concreteness in its teachings. In the field of doctrinal ethics there is no obstacle so formidable as the snag of uncertainty. It gives boldness to iniquity and license to immorality on every road of invasion, by removing the curbstones of fear and hope from a life hereafter and the prospects of a world to come, until the prevalence of sin and crime, even now, in our day, cries to Heaven for vengeance!

Such is, indeed, the practical feasibility and utility of this theo-cosmic evolution.* The mere unqualified intelligence that Heaven is an elysian, a paradise, a place of future emancipation and felicity , an incomprehensible something, somewhere,

*Though this is generally regarded as an age of doctrinal decline, it is nevertheless an age of keen and thoughtful inquiry, when the world is grasping and sighing for a more substantial form of truth and light; in a word, the world at this time wants, nay, demands that these things be explained.

though we know not what it is, and that Hell is a dungeon of punishment somewhere hidden away; such we say is a mode of explanation that does not wholly satisfy the thinking mind. Our reason desires something clearer, more real, and even in our best moments we instinctively revolt against such shadowy prospects of hope and fear. Not that this exposition of ours is intended as an ingenuous scheme to supply any want or deficiency in either of the departments of science of religion. Our deductions are genuine solutions and disclosures, spontaneous discoveries as the result of years of patient investigation as to why our noble science and the teachings of the Bible seemingly refused to harmonize. Nor can there be anything irreverent or sacreligious in this unveiling of Heaven or the unmasking of Hell. Nor can such be deemed an indignity beneath the Throne of Him that liveth forever and ever. Verily, verily, Heaven and Hell are the throne of God; Hell represents the wrath of God and Heaven is like His love. The jasper sphere is an emblem of Him whose 'countenance shineth like the sun in its full strength.'

On the contrary we regard it as a Christian prerogative and duty of any person, so disposed, to undertake the task of inquiry and investigation, provided he does not conflict with the established and canonical principles of morals, faith, or Church. Methodizing and philosophizing are indications of mental progress. To unfold the mysteries of nature is to learn the wisdom of God. Truth is the goal of all human aspirations, and virtue the highest end of all human endeavor, and the clearing up of the mysteries is now the richest boon which could well be bestowed on a world.

Cosmo-theology is the true school in which to explore and expound the revelations of nature and Scripture. This by uniting the two, and thus closing up the vast, indescribable gulf of blackness which has heretofore divided the two. Religion is the core of all true philosophy, the revelation also of nature. Such speculation cannot be reputed, either, as the work of pulling down any doctrinal support or edifice, for this is the great edifice of religion that was never built up, the unfinished part of the divine structure.

Duly impressed with the mightiness of the import, and fully apprised of the fact that the value of any theory consists only in the essential truth it contains, we started out with such *status* and *datum* as we can offer. Trusting, however, that to show the location of eternity's own abodes is to prove their palpable existence; and to prove their sensible existence alike proves the existence of a personal Deity, whose it is to forever champion the cause of eternity; and likewise proves true all that the inspired Book has taught, and at the same time tolls a sounding knell to infidelity and crime. And when I looked around and had seen the reekings of iniquity on the earth, I exclaimed: 'Show them Thy Heaven, O God, and show them Thy Hell, that a terror might strike into them, or else a new spring of hope!'

And now we shall take leave of hell with a cordial adieu, and, while we may, most politely excuse ourself before the bright laughing Terror, hoping we may not be obliged at some future day to 'call again.'

ARTICLE III.

The Problem of Creation

In previous articles we exposed the doctrine of a solar Heaven and a solar Hell. We shall now, as an introductory phase to Theory X, of the body of the work, undertake to explain the *origin* and *source* of Material Creation itself.

Let us commence by showing that angels fell from Heaven in the past, and then that these sinful angels were cast into the great Hell and were destroyed, annihilated! Truly this is the problem of destruction, but the problem of creation originated in and grew out of the problem of destruction.

In proof of this fearful speculation, Revelation again affords many striking and unmistakable passages, especially the following: *'And there was a great battle in Heaven; Michael and his angels fought with the dragon; and the dragon fought and his angels, and they prevailed not, neither was their place found any more in Heaven. And that great dragon was cast out, the old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast forth unto the earth, and his angels were thrown down with him.'* (Rev. xii:8-9.)

Like in all matters of inquiry into the final cause of things, the first and final cause, the Divine Word alone affords us any insight. Here we have an instance of a battle in Heaven. The battle was fought by whom? By good

angels on one side and bad angels on the other side. And this was a great battle. Yes, a most mighty battle, such as mortals hath never seen; great as Heaven is above the earth, when the archangel banished the serpent of the sun!* Exceedingly great and fierce! When the bad angels knew they were about to be cast out of Heaven forever, and what was still worse, they were to be afterwards cast into Hell's fire to be destroyed and punished, was not this the strongest possible incentive to cause them to resist with the utmost power of their being? However, we see they were defeated. The bad are always defeated in the end. Notice, too, that the evil angels are called 'devils and satans,' tempters. And how in united conflict they are designated as 'the dragon.' How does it come that these bad angels taken collectively in a united body are described as a dragon, a serpent? Well, sin hath done this. Sin reduced them to serpents or into a serpentine formation. Long eras of celestial sin and transgression transformed these wicked angels into a united serpent. The ultimate consequence of protracted sin is to effect this most abject state of being. Of course, the bad angels were not reduced to the real serpent form as yet, but before they are destroyed they shall become actual and real serpents.† This is why they must be

*Hence is war rightly considered a diabolical invention. It is the Devil who has ever made war a necessity, both in heaven and on earth.

†The 'Serpent' is, of course, the lowest order of being, and the lowest possible condition, on a biological scale, into which any being may fall. The philosophy of the text is clear, from the fact that the constitutional effect of sin is to deteriorate during protracted ranges of time, the essential nature of the being, which degeneration cannot otherwise than, sooner or later, revert the victim into a lower form of being.

destroyed, because of the wickedness and depravity of their very nature and being. Thus they are in united body called the 'old serpent.' Besides it is one of the essential qualities of spirit being that many spirits can unite themselves, like many clouds, into a perfect oneness, into one being, and again, at will, resolve themselves into as many separate ones.

At any rate, without dilating further on this topic, we see that the dragon was cast out of Heaven, out from the sun, so he might with propriety be called the solar Serpent. But this same dragon is also described in the Bible as a 'Lucifer.' The word Lucifer means light or an angel of light. And as the consequences of his sin (for angels have power to sin if they will) he became a dragon. Hence in the prophecies of Isaias we see the following passage: *'How art thou fallen from Heaven, O Lucifer, son of the morning; how are thou fallen to the earth.'* This passage was addressed by way of metaphor to the king of ancient Babylon. But it nevertheless alludes to the angel Lucifer as having in reality fallen from Heaven. And we see in the Gospel where Christ, refering to the fall of Satan, said: *'I saw Satan fall from Heaven as lightning.'*

Thus it is beyond question that angels were cast out of Heaven. And it is likewise deprehensible, that as angels fell, angels are likely to fall, and that they always were liable to fall. Then by expatiating on the premises, and knowing that the length of time in eternity is endless, we may infer that the number of angels who fell and were cast out of Heaven during eternity's past, is infinite. Then, by analogy, extending the same to any and all of the fixed stars, we have the numberless suns, heavens, which stud

the starry vault, multiplied into endless eternity, producing, indeed, a multitude of which no reckoning could be made. It is a sad and mournful theme, though no less true, that destruction is the first cause of creation. These angelic beings were, of course, destroyed, had, for cause, to be destroyed. Now, where is the ruins of the past? Where their ashes, their smoke, their remains? Where the source of creation's material? The conclusion is unanswerable; the universe is a Pile raised from the wreck of eternity's remains! Awful, dreadful! Beautiful, glorious! Like a sunbeam breaking through a tempest cloud! Life out of death; creation rose anew out of the smoke of the strife of the past.

This is no hypothesis, or theory based on imagination; it is based on the foundation of conceded and revealed theology, and simply expanded by induction. Induction and deduction are the two great processes of reasoning by which we may trace out the unknown by the known. It is the exact and plain logic of geometry and problematic demonstration. Why not apply the same method to theology? Yes, sin and angelic conduct in Heaven predetermines the order and creation of outer worlds.

And Revelation also shows that these outcasts of eternity were dstroyed: *'And hell and death were cast into the pool of fire, which is the second death'* (xx:14). The first 'death' in this quotation means the angel of death himself, and the 'second death' means the death of the spirit. And, fortelling the consequences which befall the wicked at the last judgment, Christ said: *Then shall He (the King) say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was*

prepared for the devil and his angels' (Mat. xxv). Now, the ultimate result of hell's fire is to effect an *utter deprivation of being.* During the course of long ranges of cosmic time, they at length become utterly consumed,* when their essence and the substance of their nature bcomes all radiated off in the form of light, and disseminated throughout the length and breadth of the great deep of space. It is a mistake to suppose that these or any beings suffer endlessly in hell, without becoming annihilated. Such is absurd from the fact that *pain in itself implies loss,* and continual pain continual loss. But the pain of a spirit being, suffering in intense heat, is not like that of weak, mortal flesh. The endurance of spirit nature is such as to almost defy destruction's violence, or even pain. It is also an absurdity to attribute an insubstantial quality and character to the beings of the supernatural world, even as Heaven is represented to be some kind of an immaterial, hidden pageant world, an unreal, vague land. These are, though invisible to us, the most substantial and real of all being. The most perfect substantiality and lasting durability characterizes the great beings inhabiting the realms of the higher sphere. But in the course of the process of hell's destruction (for hell's fire will in time destroy anything) the eroded part constantly goes off in the form of *light radiation* from

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*The causes which led to angelic downfall is sin. Undoubtedly, the nature of this sin consisted in premature and inordinate deification, or beatification before the perfection of their respective being was consummated. The effect of sin in any being is a deterioration of constitutional vigor and consequent spiritual and physical decline, which condition rendered these immortals more refractory, combustible and obliterative. (*These matters are treated more at length in the body of the work.*)

the sun.* Bright destruction! And, departing, the same goes off into and remains invisible in the infinite void. It is the motion of light which makes it visible; as soon as this radiant ether is at rest and motionless, it then becomes invisible. The motion of light is intense, marvelous! It is said that light travels at the rate of 186,000 miles a second.

Now the main feature in the issue of this theme is to explain that the cremated remains of past destruction go into the boundless void, the appropriate graveyard of eternity's dead. The light going off from the sun is liable to be in a measure the bright smoke of spirit destruction in the solar hell; likewise from the fixed stars, for these, too, are universal hells. But the revelation of the Bible does not attempt to treat of anything, nor extend outside the province of the solar system. And even there, the traditions and legends are again restricted specifically to *recent solar time.* That is, such time as has any direct connection with the creation of our planet. *For the fall of Lucifer is the first cause of the creation of the earth.* The ultimate and perfected organic creation herein being destined and ordained by the Creator to supply and refill the lost seats of the fallen angels of the dragon. Outside of this our revelations has nothing to do. With other planets our revelation has nothing to do. Back of this certain date, nor with the traditions of other suns, other heavens, other falls, other issues, other rises, our God-given revelations has nothing to do.

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*This is, of course, original light. However, much of the light given off from the sun consists in the disolved atomic elements of burning metals, electricity, etc., which latter form of light might be called visible or radiant heat.

Consequently, all else must be inferred. And it is very inferable that as Lucifer fell immediately prior to the rise of terrestrial creation and is destined to be destroyed, so did other mighty angels fall during solar eternity, of which, to us, no mention is made. If one angel fell, and was liable to fall, so were others, and that, too, from the same Heaven. Then where is the limit? How many seraphs sinned and fell? We shall answer according to the dictates of reason, that as eternity is endless, and the workings thereof has *no* limit, so the number of angels who fell is limitless. And the same theory holds, by generalizing, to any and all the infinitude of the fixed stars; thence what is the result less than infinity multiplied into eternity?

This is not saying that the track of the past is all strewn and whitened with the bones of disaster (for the decline and fall of celestial being is and must be of comparatively rare occurrence, for the reason, if no other, that there are no devils in Heaven to first tempt them to sin), but it is saying that there are remains of wrecks, however few and far between, more or less all the way. And their ruins filled the void blank of space with the rare, invisible, intangible, ethereal 'atmosphere' of their 'smoke.' Now, we shall have it, *that this universal atmosphere is the grand and eternal source from which visible creation sprung, and from which the material universe is perpetually wrought.* Perhaps this is the chief development of the theory. The remains of angelic cremation is thus forever reviving and reforming into new created matter and being, when the invisible becomes visible, and creation is made anew. *Behold, said the Lord, 'I make all things new.'* The glorious universe of suns and planets and comets and stars and moons and

worlds, and all manner of being as dwell and subsist thereon, and which we behold magnificently risen and surmountingly filling the heights and depths, all this, we say, is but the timely fulfillment and survival from the fearful past, or as one would say, the resurrection of universal death, eternity's great, great dead! A glorious reclamation by the power of the living God from the ruins of the awful catastrophies of eternity's long, long past and infinity's stern dooms!

Thinkest thou these things have not happened? In the realms of eternity's achievements there is nothing possible, good or bad, great or small, happy or unhappy, that has not happened. Will anyone think for a moment that the narrow sphere of our own observation and experience circumscribes the utmost, the extremest of all that was ever done? Who can comprehend the achievements or measure the possibilities of God and the great workings of infinity? We are referring now more explicitly to the *negative* side of untold transpirements; transgressions, curses and punishments. Even the mighty history given to us in the revelations of the great Apocalypse, and which is to us so mysterious and wonderful, is only a mite in eternity's record. Yes, great things have happened of old; ancient strifes, whose records dire are blotted out with age; dreadful wonders, such as never entered the minds of men; presumptuous rage, when the unholy fled from the anger of God; hoary sinners of antiquity who defied the Almighty's wrath in the day that they fell, till a bereaved Heaven paled at the emptying of thrones from on high! Mighty, threatening felons of yore, who warred against God in Heaven, whom the Lord God alone could overthrow, but they perished by

the heat of the Omnipotent 'sword' and the fathomless deep is their grave. Notice the potent cause why hell was made; these enemies of creation would have undone the works of God had not their existence been thus deposed.

It is generally admitted by Physicists, both ancient and modern, that all space is filled with an unknown medium, described as being a thin, rare, invisible substance commonly called 'Ether,' 'Universal atmosphere,' 'Crystalline fluid,' etc. Plato taught that the universe was formed out of pre-existent, amorphous matter. But this seems to be as far as these speculators had gone. They did not undertake to explain the cause and origin of the Ether, nor did they but dimly show the character of its nature, or the law and method by which the same is concentrated into matter; nor did they resolve the same into an universal *Force* which confers the properties of weight and motion to all matter.

As we have already accounted for the origin of this celestial fluid, we shall now proceed to explain that the character of this ethereal fluid is simply that of an universal *Atomic element.* This invisible fluid simply consists, in itself, of the original Atoms which enter into the constitution of all matter. The Atoms might be defined as the indivisible portions, or smallest minims of which any substance is composed. Hence, for the sake of convenience, we shall call this celestial ether the *Atomic element.* Now, this atomic element is also of a double nature,which doubleness is manifested first in water in the doubleness of that element, *for water is the first form of all matter,* the first visible formation into which the celestial Ether concentrates itself. Whence it is that water is composed of the two original elements of all nature, namely, oxygen and hydrogen.

Secondly, the doubleness of the atomic element expresses itself in the organic age, or the age of the creation of being, in the quality of sex. For male and female are *eternal characteristics* of being, and when eternal beings are destroyed the *doubleness* of their nature is also consigned in their remains. This theory, therefore, explains the mystery of sex in all organic beings.

But the manner in which this fluid of the boundless deep concentrates itself into matter is now to be shown. Though this part of the theory is not absolutely new, yet it is new in the main. *The manner is that of vortices.* Universal systems of vortices or celestial whirlpools of space. The great deep is everywhere concentrating itself into matter at certain central points, and these points are the numberless suns or fixed stars of immensity, of which *our* sun is the central or focal sphere of the solar whirlpool. Then again, within the vast solar vortex, there are several smaller ones, like wheels within a wheel, of which the planets are the axiel centers. Yes, and still other smaller ones within the planet systems, with satellites as centers. Now, it is the force of the solar, vortical current that produces the orbitular motion of the planets and the rotary motion of the sun. Likewise, the revolving force of the planets' vortex affects the rotary motion of the planet and the orbitular motion of the moons.

Thus it is that the element of the great deep is forever condensing itself into matter in the form of great spheres. Thus it is that creation is risen posthumously and Phenix-like, up and out of the infinite disaster of angelic

downfall. Thus it is that the manner of eternity's resurrection is ever visioned in creation's spangled habiliment, and in beings' and worlds' multifarious modes and entities, inhabiting and investing the ever-moving, ever-rolling deep, and tangibly witnessed in matter's ponderous adjustment, poise and equipose. Such is the mystery of creation; destruction is the origin of creation. New creations cannot, need not produce, until old ones are first destroyed. Then new creations rise up to take the place of the old annihilated ones. Out of the wreck of the past the future springs anew. Such is the solution of the mystery of the 'wonderful works of God. And behold, how now, a whirling universe rests on rolling rotundity, and immensity hangs on revolving Thrones and flaming Shrines, and day and night, and time and years, race round on rapid spheres.

In conclusion of this subject it remains to be reiterated that the first condition in which all matter exists is the form of water. The earth and all the planets existed originally in the form of great liquid spheres. Here, again, omniscient Scripture steps in to show us how our world was made: *'In the beginning God created Heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the Spirit of God moved over the waters* (Gen. i:i-ii). The Heaven here referred to is the terrestrial firmament.

The earth was 'void and empty,' because nothing was in her sphere but water. Life was then the first thing created within the great virgin sphere; life, animal or vegetable (first in order the vegetable for water and sunlight soon breeds life. 'For the dumb

water and without life, brought forth living things at the command of God, that all people might praise they wondrous works.' The prolific waters of the globe soon became pregnant with primeval life, when the mighty sphere soon commenced developing at the center. from the settling sedimentation, into a solid concrete globe.* The solid sphere thus gradually drew from its center. Thus all planets existed at first in the state of water, which afterwards, through the agency of organic life, became by degrees converted into a smaller solid globe. Thus our planet is transformed into her present advanced stage through the evolution of the life of her past ages, and the proportion of her once great sea is reduced to its present limits.

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*Thus the *solid* globe or the *terra firma* originated at the center of the original sphere. As the neucleus evolved and grew, of course its weight increased, and the force of *pressure* in its mass and matter, likewise, increased. With the volume, increased the ponderance, and with the ponderance, the pressure, till the augmenting pressure became intense at the focal, central point, where it actually and at length, caused the very matter *to burn*. Thus were all spheres ignited early, for indeed a very finite though constant force of say some few hundred tons per square inch, is capable of causing any matter to actually burn. Yes, tremendous pressure caused the central portion of the solid mass of matter to burn; even as pressure causes the sun's mighty volume to burn with terrible energy. But as the focal center heated and burned, it is evident that the interior region gradually burned out. Burned out, and became hollow, concave, whence the sphere became a hollow shell. Thus all celestial spheres became concave shells. And as the evolving heat all goes out and off, the interior 'surface' became cool. Such is the true philosophy of the hollowness of celestial spheres.

Of course the present state of science on this subject is to contend that the earth and all cosmic bodies are *solid*. This, we must say, is an error, contrary to reason and diametrically opposed to the teachings of Scripture. If the earth were a perfect solid, the increasing pressure centerward would be *raised to infinity at the central point*, and no finite substance is capable of withstand-

ARTICLE IV.

Contraction of the Solar System

It is the doctrine of the Plenist that all space is filled with matter; that the length and breadth of the universe is replete with a certain complement of matter, dense or rare, light or heavy, visible or invisible, tangible or intangible. The term *plenist* is derived from *plentitude,* and plentitude means fulness or plenty. That all space is replenished with its appropriate complement of substance, with no absolute blank, void nor emptiness anywhere, is the correct philosophy of the plentitudinarian. No unused or unoccupied territory in the infinite providence of the infinite God. And some plenists extend the theory to the purpose that the mode, form, order and design of all things in the universe, taken as a whole, consists in the most perfect possible condition. This doctrine is practically true. But in the visible universe, everything might rather be considered as existing in the progressing, evolutionary state. However, it seems this class of philosophers did not push their investigations in search either of the origin, or 'first cause,' on one hand, nor the development of matter on the other hand. Like many of the most important discoveries

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ing an infinite force. Indeed, it is the force of intense pressure that finally resolves all matter into heat, and that at a great depth. Besides Revelation declares in most positive terms that the interior of the earth is the 'Bottomless Pit.' (See Apoc. ix:1-2 and xiii:11 and xvii:8.)

in the field of invention, these matters were left to await the result of modern thought and research. And, in our mite of investigation, we find it evident from more than one view of the question, that visible creation came forth from the plentitude of the inane, dead depths, and that all the works of God are visible in the form of great spheres; even Heaven and Hell are visible, material creations; yes, these two special productions stand out as the main, chiefest and most prominent of God's works in the universe.

The solar system and the solar systems, or the numberless systems of the great universe with suns as their centers, may each be regarded as an integer or a unit in itself, distinct and separate, and existing in a state according to the common law of systems. The solar system consists of the sun at its center, and eight or nine planets revolving around that center at various distances, from 35,392,000 miles or the distance of Mercury, to that of Neptune, or 2,746,-271,000 miles; all revolving in the same direction, i. e., from west to east, or in the directions of the hands of a watch facing north. Now this vast system is nothing more nor less than an immense whirlpool of ethereal space crystalizing into matter, and carrying this matter around about with itself, and likewise slowly but surely downward towards the common Center. It is a common principle of philosophy seen in everyday life, that whenever liquid or fluid seeks a center, as when poured into a funnel, a rotary motion is established. So it is with the element of space, seeking those great centers; a vast, cosmic whirlpool is established. And as sure as the current carries the generated matter around with it, so surely does it constantly draw the same matter, though imperceptibly, to-

wards the central point. The solar system is contracting and settling sunward. The orbits of the planets are diminishing, and the time will come when the planets shall fall to the sun, when the earth shall fall to the sun, and be burned up! Such is the end of all matter; to burn is the end of all matter in the fires of hell; for, the sun is the solar Pyre!

The first step in the production of matter is to originate, but the second step is to densify. Matter originates in the rarest form (water in either the liquid or gaseous state) and through the slow and gradual processes of time, it concentrates and densifies into the heavy solid form, as clay, rock, ore, metal. So it is with the solar system. So it is with each and every planet and body in that system. All matter originated in the form of water and ends in that of metal and fire.

It is the purpose of this essay to demonstrate from the provinces both of science and theology that the solar system is contracting and concentrating towards the sun. (*On page* 17 *of the Aqueous Age see table of solar system showing the distances, densities, size, force of gravity, etc., of the various members.*)

By taking a general survey of the stupendous structure, we see as a rule that the planets more and most remote from the sun are much the largest bodies; not only this, but they are likewise the rarest and lightest, about the density or less than that of water. The density of Neptune is estimated at .96, water taken as 1; that of Mercury, or the nearest known planet to the sun, 7.03; or, Mercury is more than seven times as solid and dense as Neptune. Between

these two bodies the other planets increase their density very nearly on a graduated scale. That of earth is 5.67. The specific gravity of Neptune is about equal to that of water, while that of Mercury is about the same as that of cast iron. This goes to show that the remote bodies are of most recent origin, while the age of Mercury is comparatively very great. It is small, old and dense, and its location away down near the sun. When the other members reach this solar position, they will undoubtedly be the same in form and substance, and, conversely, when Mercury originated, it was away out in the depths of space, even beyond the orbit of Neptune. The change of transformation is due to the results of organic life, and then to the subsequent effects of time, pressure and heat.*

It is not necessary to suppose that the *original size* of all the planets was the same. The original size of Jupiter was, without doubt, the largest, and that of Mars possibly the smallest. But it is obvious that these bodies do all decrease in size from first to last, with age and the natural evolution of matter, even until the sun is reached. Though

*The *Nebular Hypothesis* as advanced by La Place (see p. 517) accounts for the formation of the solar system by the theory of the process of *Nebular Condensation.* This theory cannot hold, for the reason, first, if the sun had given off the planets severally in turn, why have not the outer members condensed as well as the sun and inner members? Secondly, why did not the same power of attraction which effected the sun's condensation, effect a corresponding simultaneous condensation of any and all matter in the solar system, and thus cause the matter of the planets to also settle towards the sun's center? The orbitular motion of the planets could not, in that case be greater than the rotary motion of the sun's surface at the time the lesser body was thrown off. For the orbitular motion of the planet is, in that case, supposed to have been derived directly from the rotary motion of the sun. But the principle of *perpetual motion* of the heavenly

there, the intense and repellant force of the sun's heat keeps the matter of that huge body much rarefied. As it is computed the sun's density is only 1.43.

So much for the argument of *size* and *density* in proving the theory. We shall now produce a very different and no less cogent phase of argument, in respect to the *number and order of satellites belonging to the various planets,* as a means in the way of demonstrating the doctrine of solar consolidation. As the solar system is slowly contracting, so, likewise, are the several planetary systems; and as the planets are falling towards the sun, so the same law holds regarding the satellites, which are no less surely descending to their respective planets. Behold the manifest and telling reason why the oldest bodies nearest to the sun are moonless! Behold the why and wherefore that the remotest members, as a rule, have many satellites as yet revolving about them.

It is an uncontroverted astronomic fact, long since proven by the power of telescopic observation (it being no hypothesis or supposition) that the planets as they recede from the great solar center have an almost uniform increase

bodies is as preposterous as is the same law in the wheels of machinery; the motion of the planets must be kept up by constant, external force. And, thirdly, how could it happen in the vagrious, sun-tossing sport, that the worlds were thrown off in such and regular order? Although the theory of the Nebular Hypothesis cannot be the true one, yet we must admire the unique and concinnate conception, and the originality of the mind which gave it birth. However, it is plain, when considered from a new point of view, that the same originating means which produced the original solar 'cloud,' must still continue in the production of new matter; and the same all-comprehending force which effected the condensation of the primitive nebulæ, must still continue to effect solar consolidation and the consequent contraction of the planetary orbits.

in the number of moons revolving about them. Why is this? Saturn, the third outside the earth, has eight moons. Jupiter, the second planet outside ours, has four moons. Mars, the first outside our planet, has two moons. It is needless to say the earth has only one moon; while Venus and Mercury, the planets between the earth and sun, have no nocturnal companions whatever.* Why is this? Why has a tree, late in autumn, less leaves than it had in midsummer? The cause is very apparent. The leaves have fallen. So it is with the moons. The planets late in the year of their existence have their satellites all fallen down. Unfledged science mav lisp that the present condition of the solar universe is fixed and unchangeable, but we know it is not. It is forever changing. Evolution is the fixed and unchangeable law of all matter, and evolution implies constant and perpetual change. The present is only one passing mode of condition in the perpetual and incessant change of all nature, matter, worlds.

But the duration of cosmic time is so great that the progress of these transpirations are imperceptible to us. The age of man on the earth is of comparatively such a little time; six thousand years are but a second of eternity, a swing of the cosmic pendulum! The change is so small and the works of God so immense, that human observation during a decade of only a few thousand years is not able to detect any permanent change in either the form nor magnitude of the solar fabric, while the more prying

*It is probable that those extreme members of solar activity have more satellites than they receive credit for. On account of their extreme distance it is difficult to see those little bodies even with the best instruments.

observation of instruments is in vogue not more than a few centuries. Indeed, the knowledge of the workings of the solar system, like that of almost every other department of science still in its infancy, has been for the most part a grand mystery to the naturalist and astronomer.

The process of concentration and consolidation is the most important one which transpires with respect to the evolution of matter, after matter has once originated, and is the very factor of investigation which, above all, has received least attention. This argument of *the disappearance of satellites* proves conclusively that the planets are all by degrees descending to the sun, and that the older members are nearest the solar maelstrom. That the members with many satellites are the newest, largest, rarest and remotest from the sun, and *vice versa,* those near the common center are small, dense, old members whose moons have long since fallen, collapsed!

Who will say the earth never had any moon but one? Will anyone say the beautiful planet Venus never had any satellite to lighten the sky of her night? Or that Saturn shall forever have eight moons to illuminate his nocturnal dome? Or will anyone declare that the sun and solar system never had any other planets, or never shall have any other than it now has? Will anyone say, on seeing a great tamarind blooming in midsummer verdure, that those leaves are the only ones which that tree has ever had, or ever will have? Like a great solar Tamarind, this convex system has had many planets (cosmic leaves or fruit) which during secular ages of the past have, one by one, convolved down to the sun and become annihilated. And likewise,

during the future half of the sun's eternity (the duration of which cannot be reckoned) millions and billions of unseen, unborn worlds shall wind their way down out of the labyrinths of solar immensity, and in turn be burnt up! The surface of the sun, that fiery pool burning with brimstone, is the solar incinerary where is consumed the rubbish of the solar system, and the common and dignified title of the place is Hell!

The perpetual process of *creation and destruction* is the one grand history of solar cosmogony. Matter comes to the sun in the form of planets and worlds, and departs in the form of heat and light. All the matter of the solar system is forever being thus transformed into radiation and sent back again into the vast convex of the solar depths, or farther. All matter begins in the form of water and ends in the form of fire. A planet originates in the form of a water sphere and ends in solar combustion by being devoured on the sun. Thus the perpetual process of creation and destruction is the solution of the mystery of the universe of matter. And the purpose of a planet's creation is that a new angel (for many spirits make an angel) be derived therefrom to finally take his place as a denizen in the solar Heaven. Neither is there any dwelling place in the whole universe of creation on which any being may live and dwell, except on spheres. Spheres, great spheres, celestial spheres, cosmic spheres, or whatever name we may call them by, are the only habitable places which there are or can be, for gods, angels or men. There is no place where *any living being* may dwell or subsist unless it be on, or in a cosmic sphere. All the rest is void; the void, the blank desolate element and 'graveyard' of universal death. And

when a planet has completed the mission of its creation, the worthy souls thereon are taken into the Heaven; the rest, all the rest, matter, spirit, etc., is simply cast into the solar furnace and consumed.

The sun's great globe grew to its present size from the aggregated deposition of fallen planets during the solar past, until its present volume is computed to be about equal to 1,300,000 globes the size of the earth. Reckoning from this standpoint alone, it is evident that at least 1,300,000 planets of average size are now compiled in the sun's mass. But when we know that by far the greater portion of solar matter thus amassed to the center has been radiated back again into space in the form of heat and light, and that the growth and accretion of the central body is simply and singly the result of the *excess* of this descended matter, then how shall we attempt to ascertain the approximate number of planets, of worlds that have been, which originated in the solar system and fell to the sun? The figures must be enormous, if expressible at all, practically numberless.

The same goes to show the number of Angels and spirit beings, created by reason of these banished worlds, is likewise numberless. But though large as the concave Heaven is, it could not contain numberless beings. Notwithstanding the amplitude of the Empyrean, it is nevertheless insufficient to receive an infinite host. Hence, it is obvious that angels are, at times being fallen and cast out of Heaven and destroyed. Thus, again, is it conclusive that as the perpetual process of creation and destruction is the philosophy of material creation, so, likewise, is eternal birth and eternal death, creation and destruction *in perpetualis,*

the grand law and history of angelic being* Not that any being is predoomed. No one shall fall, can fall, but through the free agency and angelic prerogative of free will. The invisible universe stands on the free exercise of angelic free will. Should eternal beings cease to sin and fall and be overcome on high, the pageantry of visible creation would in time cease to exist, perhaps, except the thin transparent textures of empyrean spheres—though the probability is that matter will never wholly become extinct, since as beings *may* fall, they *will* fall.

But to return again from these metaphysical speculations back to the physical, the earth being neither the youngest nor the oldest of planets, has yet one moon left, one only, because her satellites are all fallen but one. Our planet has had many satellites in her day, and the periodic fall and collision of these little orbs of destiny correspond theogonically to the "Days of Creation" spoken of by Moses in the initial of the Lord's Book. Here is another mystery cleared up! The Catalycisms of these moons were each and severally the beginning and ending of a Creative Day. The term 'day' as here used means a long period of time, a geological age in the progress of the earth's natural history. St. Augustin, in the fourth century, called these 'in-

**Eternal Being.* This appelation applies to the Supreme and Angelic Being which has existed throughout eternity. But the epithet does not imply that *all* such Being has always existed, nor that all such shall always exist. It does mean that any and all perfect spirit Being, either in the form of angels, archangels, seraphim, paracletes, cherubim, *may* and shall exist forever, unless such responsible being sin and fall and are destroyed. Such being otherwise can and must live forever. Spirit being cannot die unless actually destroyed by Hell's fire.

effable days, alterations of births and pauses in the work of the Almighty, boundaries of periods in the vast evolution of worlds.' Each day was in fact a world birth and a world death, giving rise to as many distinct and successive creations of animal and vegetable life. Each of the several cosmic convulsions probably destroyed and wiped out almost every vestige of life and being then existing on the face of the planet; when the life of each 'day' was succeeded by a new and higher type of existence, each cosmogony being the divine result of a special creative act; not a 'survival of the fittest,' but an absolutely new created stock; each succeeding genera, fauna and flora being an improvement on its predecessor.

Evidently the earth had six satellites. On the eve of the first Day the first and nearest moon fell. On the close of of the seventh great and greatest Day the earth will fall to the sun. The planet will approach the awful Center to such nearness that the energy of the sun's force will overwhelm and dissolve the planet. An Icarian-like disaster, as if the little world were wont to flee away in consternation from the nearness of the horror of Hell! Then shall be verified that which the prophet wrote,speaking of the earth's far distant future, that he saw in the favored vision: *'A great white throne from whose presence the earth and Heaven fled away and henceforth could not be found.'* And then he said: *'And I saw the dead, great and small, standing before the throne, and the books were opened.'* Yes, after time, cometh eternity; after the world of man cometh the world of God.

As a planet dissolves on its near approach to the sun, just so and for the same reason do the satellites dissolve when they descend to within a certain nearness to their primaries. *The physical cause is the dismanteling of the lesser bodies creative vortex, when the force of gravity which holds its matter together is hereby made to cease.* Even now our moon has little or no vortex of her own, as is proven by the subsidence of her axiel motion. However, it will be many thousand years yet before the moon falls. This, then, will be the 'end of the world,' or the 'end of time,' so notably spoken of by the prophets. The 'end of time' simply means the end of propagation or reproduction of the race of man, for the precipitation of the shattered satellite will, at that time destroy our race. This, in quite the same manner as the fall of previous satellites, had wiped out the living organic 'worlds' then existing, and 'evening and morning' will close the 'sixth day.' Then shall the dead rise on the morning of the great Sabbath, or the seventh great day.

Now the question most prominently arises: When will the moon fall? How long till the end of time? How long, how long, till the day of wrath cometh? Well, science cannot tell us this. Though science has told us many things and wonders, yet she has so far failed to relate to us the distance of the end of time. We may, however, infer many things relating to this question from astronomical lore. We may infer that the moon will fall before the earth has reached the present orbit of her next neighbor, namely, the planet Venus. Venus is 66,000,000 miles from the sun, while we are, as yet, 91,500,000 miles away. The distance between the two orbits is 35,500,000 miles. Somewhere

within the limits of this cosmic domain shall the moon *'cease to give her light,'* as the gospel fortells, and the earth will become a moonless planet. But as to this precise time, science stops short, or rather waits so as to allow her superior and older sister, the Divine Word, to step in and march in advance.

The great prophecy tells us that the two witnesses (Moses and Elias) *'shall prophesy* 1260 *days'* (xi 3). Also it says: *They shall feed the woman* (i. e., the woman clothed with the sun) 1260 *days'* (xii: 6). And at the end of time the seventh trumpet shall sound. Yes, when time the 'tomb-builder' has all the tombs built, and the graves of the earth must render back their borrowed dead! Now, the only question arises: What is the length of each of these 1260 days? Decipher that and we have it all in a nutshell. Well, here it is: the length of time required for each generation of our race, is thirty-three and one-third years. The length of the life of Christ, who is called 'The ancient of days' (Dan. vii: 13) is also thirty-three and a third years. This then will allow 1260 generations of our race to rise and fall between the first coming of our Lord and the end of time. One thousand two hundred and sixty multiplied by 33 1-3 years gives an æonian product of 42,000 years. It is also foretold that the Beast shall 'act forty-two months,' each of which months shall, we understand, comprise a period of one thousand years. However, we must somewhat retract by saying that in Daniel's prophecy, the stated time is one thousand two hundred and ninety days (xii;6). But evidently Daniel phophesied from the dedication of Solomon's temple, and which took place one thousand years before the birth of Christ. This great

temple was the 'first house which was built to God on the earth,' and from which the date of the 'holy city' commences (see Daniel ix:24-27). This would allow 43,000 years from the completion of the temple until the last end. It is noticeable that there are at least three discriptive days. First the calendar day, consisting of twelve hours; second the creative day, involving a grand period of 100,000 years; and thirdly, the genessial day, or the day of a generation, which obviously shows itself to consist of thirty-three and one-third years. This calculation, then. will establish the close of time at 42,000 years after the commencement of the Christian era. *'Then thick hail shall be cast upon them (the ungodly) from the stone-casting wrath: the waters of the sea shall rage against them, and the rivers shall run together in a terrible manner.'* (*Wisdom v*: 23.).

As before explained, *the moon will not precipitate bod*ily against the planet, for such a world collision might cause irreparable disaster, but in the form of calamitous and earth-shaking showers of meteors large and small; 'great hail.'And the dreadful rock 'storm' will continue a considerable length of time, commencing with the great earthquake, *'when every mountain and the island shall be moved out of their places* (*Apoc. vi*: 14).* Another of these cataclysms is described thus: *'And there was* (in the vision) *light-*

*It is a noted fact that Geologists are unanimous in admitting that the earth has, from time to time, undergone periodic ordeals and convulsions of the most extraordinary and subverting character. Evidences of which are everywhere tracable in the general broken irregularity of the terrestrial crust; and in the various ages and formations of rocks and ledges, aqueous and igneous, stratified and unstratified, all thrown promiscuously together at, or near, the surface; and in the presence of ores, er-

nings and voices and a great earthquake.' 'And there were voices and lightnings and an earthquake and great hail.' But the final shock shall be the severest. *'And there were lightnings and voices and thunders: and there was a great earthquake, such as never hath been seen since men were upon the earth: an earthquake so great. * * * And every island fled away, and the mountains were not found.'* All these were prophetical visions of the future which the sacred writer had seen.

In conclusion of this theme, it remains to be said that the terrestrial revulsion caused by the precipitation of the recent and last satellite, and which must have occured long before the creation of man, undoubtedly left the earth's crust in a fearful shape, so that the work of the elements during centuries was necessary in order to subdue and even the planet's surface after the wreck, to render it habitable. Behold, herein is solved, with many others, the mystery of the uprising of the present continents and the sinking of the ocean beds. Likewise, herein, is explained the problem of the earth's protuberances, the upheaval of the mountains and the cause of their origin.

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rupted masses, fossiliferous remains; and especially in volcanoes, ranges and mountain phenomena. In all this, science positively asserts that something out of the ordinary course of nature has surely happened. But, up to this, it is a no less singular fact, that geology has failed to determine *the secret* which has led to such catastrophisms.

ARTICLE V.

The Origin of Man

'And the Lord God formed man of the dust of the earth and breathed into his face the breath of life; and man became a living soul' (Gen. ii: 7).

On the question of the origin of our race, much indeed has been said and written, and much more might still be said without arriving at the core of facts. Also have volumes been filled with endless endeavor to explain the mystery of the 'Fall and Redemption.' Many claiming that the 'Trees' of Life and Knowledge, etc., were some common species of the wooded forest and bearing such transcendent fruit in those days in the paradise of that ancient Eden as to be capable of conferring to the partaker thereof the blessing of life or the curse of death. Others regard those wonderful trees as of purely mythical origin, only symbolizing therein certain attributes of our race. Others mistrust the authenticity of the story altogether, disclaiming credence likewise to the described origin of man, as given in those first chapters of the Pentateuch. They venture to prove that the great wall of China and the Egyptian pyramids are anyhow more than 6,000 years old, and thus antedate the biblical story of our origin. Still others find that the petrified remains of human giants testify that man was created in a primeval state more than a million years ago.

Others again of the Praterist school imagine that although the biblical accounts be true, and that although our race has existed only 6,000 years, everything is nevertheless

already quite accomplished, and every new rumor of war or report of a conflagration brings to them a portentious sign that the end of the world is at hand. And some very creditable naturalists, by the way, venture to show how we are the descendants of certain quite honorable and rational tribes of monkeys, which are said to still inhabit impervious African jungles, and who, for some worthy scruples, refuse to come forth and acknowledge their relationship to our racial mediocrity. They cleverly deny that we are in any way a 'survival of the fittest,' or the timely production of any mode of development process. *Ne plus ultra!* Thus the naturalist and the monkey are seemingly at war on the subject. And in weighing the argument, our conviction is that the monkey has the preponderance. Besides, the monkey stands on the side of revelation's Word, which the aspiring scientist ignores, and will not condescend to accept as being worthy his notice. Here, again, the ancestral chimpanzee has the advantage over his untutored, anthropoidal descendant, and the monkey scores the naturalist.

In looking over the field of science and of natural history, one finds nothing definitely pointing out nor showing the true time or manner regarding the creation of man. Science here, as almost everywhere else, whenever she undertakes to explain from natural cause and appearance, the deeper problems, or to furnish salutary conclusions respecting the abstruse mysteries of the origin and final end of things, she falls short. This is because of the crude and chaotic state of science, which has not as yet learned to blend and reconcile herself with the eternal, unfailing teachings of the omniscient Word. Hence, we must, as ever in the course of our research go back again and again to

the old Book of the divine lores and wisdoms, or rather it should be the product of our humble labor to here again learn to combine and adjust the secular and divine.

Our Race begun and originated almost 6,000 years ago. The race then begun and continued to propagate for more than 1,600 years, when it was destroyed by the waters of a flood, after which it again commenced to propagate out of the new. Not until now, after a course of 2,300 years or more after the flood, the face of the planet *begins* to be more or less all populated. Yes, man *originated* nearly sixty centuries ago, but the *creation* of man will be consummated only at the end of time. *Man is creating, not created.* Just so with the world. The World shall be in all seven 'Days' creating. The World is not yet created, neither is the Race of man. It will require, in all, a period of 46,000 years to consummate the creation of our yet infant race. Then will our full-fledged and new created progeny be regarded by the eternal powers as a Oneness, a single being; 'Man' created! What little of this we behold, or is at any time visible, is but the ever present progress of the race unfolding itself.

At the close of the recent lunar Cataclysm, and long before the origin of man, the opening of the sixth great Day dawned. Up to that time man had not existed on the face of the earth. Not only that, but the violence of the cosmic shock then annihilated, perhaps, all previous organic life off the earth. Besides, Scripture informs us that no cattle nor four-footed beasts were created until the sixth Day. During the earlier part of this, *our* great Day, the Lord God created all quadrupeds. This organic genera would most probably

include all classes of quadrumana. That is, implying altogether all those species still extant or extinct; the mammoth, the mastodon, the horse, the dog, the sheep, the cow, the ape, the baboon, etc. The organic world of the sixth Day was all begun during the forenoon, all completed by noon. The 'Days of Creation' are the ages and pages of a planet's natural history, and the number of moons indicate as many originations and extinctions of species; in the morning of each mystic 'Day" a series of species flash into existence, and in the evening they flash out. Such is the delphic lesson of the moons, and the mystery of the earth's seven ages. On the sixth day *'God made the beasts of the earth according to their kind, and cattle, and everything that creepeth on the earth after its kind.** And then God created man. About the middle of the day, God created Adam. *'And God said let us make man to our own image and likeness.'*

But this work, like that of the cattle and quadrupeds, was, in itself, a 'special creative act' of the Almighty. Man was formed from the dust of the planet, directly by the hand of God, when God breathed into the man's nostrils the breath of life and he became a living soul. Man was at first formed, as the Scripture shows, both male and female in the one being, an hypostatic formation (if we may

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*It is very probable that the force of the world-storm did not destroy the forms of acquatic life then, or before, existing.

†Each and every special creation was not only a special creative act in its origin, but such was, according to the earliest Scripture, a special and continuous creative act *'after its own kind'* (Gen. i:12, 21, 24, 25). No evolution of species in this divine plan. Each species was divinely commanded to 'increase and multiply after its own kind.'

so term it), until later on the Lord separated and resolved him into two beings, according to the organic duplexity of male and female. (*For a full explanation on these questions see main part of the book, p.* 212.) It will require the entire 'afternoon' of the sixth day of creation's week to complete the great work begun in the 'forenoon.' Then shall be fulfilled the traditional account of evening and morning, being the sixth day. Then shall follow the seventh day, the great Sabbath, commonly called the Millenium. Such is, indeed, both the biblical and rational account of the Origin of man.

ARTICLE VI.

The Fall of Man

A 'Paradise of pleasure' was created at the birth-place of man. This Paradise was created and kept by the hand of God, or rather by the hand of his Angels, who had formed and created man, and dwelt in the Eden. They formed man at first and then reformed him into *two* distinct beings. And they *all* dwelt in the Eden. Now, the Paradise, or the Eden, was a small spot of earth supposed to have been located somewhere in the western part of Asia. It was small at first, for then the population of the globe was small, probably not more than four—two of angels and two of man. Now, it was also commanded them that they should 'increase and multiply,' though not after their own kind. There were at this time planted in that most beautiful Garden *'all manner of trees fair to behold: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.'*

It was at that time commanded of our first parents that they should not eat of the 'Tree of knowledge,' and that they should eat of the 'Tree of Life. If they ate of the Tree of Knowledge it was assured them they would die. If they partook of the Tree of Life they would live forever and be translated into Heaven at the end of a certain time without the penalty of death. These were certainly an extraordinary character of 'Tree,' to have power to confer such qualities and properties on the participant. There is cer-

tainly no tree that grows in the forest, nor in the vegetable kingdom, like to these.

Now this is the *Exegesis* of the wonderful dilemma. These were symbolical 'Trees,' indeed a figurative species. This we know from the reason that they could not be any other kind. They could not be otherwise than supernatural in order to confer such attributes. They *cannot* be trees of the vegetable character. No natural fruit could make our bodies immortal or save us *forever* from death, nor could any vegetable quality bestow on the participant the knowledge of good and evil. Besides there are many other symbolical terms used in the Bible, such as beast, harlot, candlestick, days, lamb, rock, lamps, etc. The parables are all aglow with tropes and epithets, and the prophecies are everywhere incandescent with luminous figures.

The Tree of life, and of which Adam and Eve were commanded to 'eat' was the angels of the race of God, and which also dwelt in the Paradise. But the Tree of knowledge which our first parents were forbidden to 'eat' of was the human race, the beginning of which likewise dwelt in the Eden. The Lord commanded them to partake of the celestial Tree, whereby they might bring forth a race of superior beings, half human and half divine, in a manner not unlike to that of Christ himself, who was born of a virgin and an angel.* But the great Serpent countermanded the will of God by desiring and requesting Adam and Eve

*Such superior men would be the same as was the Messiah up to the time of his baptism. But then, at that time, the *entire* God-spirit-being entered into Christ, making him the first angel incarnate; that is, the first incarnation from the seven Spirits of God.

to produce from the Tree of knowledge, and thereby bring forth a race of mortals, purely human beings, *good and evil,* so that he, the serpent, might become possessor of a share therein, and possess the *evil* portion; for he knew if they sprung from the Tree of Life that he would then have no share whatever, as there would be no evil in that species of a race.

Consequently, the 'old serpent' set to work, using his utmost efforts of seduction and persuasion, and by numerous insinuations and lies endeavored to persuade this inexperienced and simple couple that the commands and warnings of their Creator were unjust and false, till he finally succeeded in convincing fair Eve that they would not die the death, the threatened death, if they brought forth contrary to the will of God, but that instead they would become as gods, knowing good and evil. He persuaded them in the same manner as he now persuades men that there is no God. The whole matter was left to the absolute Freewill of the first man and woman, till the woman, who was the first to be overcome by the wiles of the wicked one, consented to obey the counsel of Satan and disobey the will of God; when she and the serpent together persuaded and overcame the man and they both transgressed. Alas! 'Cæsar has crossed the Rubicon, *et jucta est alea!*'

Now has Satan succeeded in setting up woman as the goddess of the race and planet, and man the 'god' thereof; and he himself the triumphant Demiurge of the adoring Beast. Now, verily, this was the Devil's right, his God-given right and privilege, and therefore, his just right, to thus seduce the Protoplast of a new race, *if he could,* and finally

to take with him his apportioned share. If Providence had ordained and decreed that those Angels were to produce a race of themselves, incapable of seduction, then the Arch-outcast of heaven would be deprived of his inherited right. Besides, it is doubtful if the angels could produce of themselves, because of the total absence of animal nature. It is even doubtful if they could become incarnated without first having connection with the human, or, otherwise, be born or reborn from the human. Otherwise there would be no need to create planets at all, if generations could be produced in heaven. But, no, this, the organic part of creation's functional work must all be done outside the walls of the Empyrean.

Evidently the theory not only clears up the mystery of the Fall and Redemption, but it also shows the devil's position in the ranks of creation and being, that he is justly a privileged character of limited extent, and an evil Demiurge, or in a manner a fallen and evil creator! Likewise it clears up and shows to mankind his true situation with relation to God and nature, and which he never wholly knew before. The theory gives fully the latitude and longitude of all these things. The God of all mercy granted to the Devil this privilege in order to assuage and mitigate the dreadfulness of his doom; and as a consequence we are all born heirs to the fallen god, and so remain until we renounce allegiance to the infernal kingdom, and, through Christ, become espoused to the kingdom of life.

But to return again to the subject; they at once became ashamed of their naked condition, and sewed leaves together to make themselves aprons. Now why were they not

ashamed of their mouths if they had *literally* eaten of the forbidden fruit, or of their hands if it were these members which had transgressed? No, but the parts which were the instruments of violation became the organs of shame forever! And when the angel accosted them that afternoon they offered excuses; Eve blaming the serpent for her misfortune and Adam laying blame to the woman, and the Lord pronounced on them the inevitable imprecations, which, as a result, were sure to folllow the sin and disobedience of their transgression and elopement. Their posterity was to be the sure and unhappy product of their sin, and was likewise doomed to share the judgment of sin and shame and misery and death. Being a race of mortals, what else could they expect? Nothing celestial in them, nothing divine in them, nothing but human, animal nature, their fate was to be like that of the beasts of the field. Their first born was a murderer. They are turned out of Eden forever, and at the end of a little time they must return to the dust of out of which they were formed, and all mankind with them (see Ps. 213, etc.).

Such is, indeed, the grave situation, immutable, enigmatical, paradoxical! Such is the foundation of our race, and such the foundation which might have been. Nay, was not the information given us from heaven through the prophet Moses, to acquaint us how our race begun? Certainly. The Lord never intended that we should be ignorant of such an important truth. All things are foreshown to us, all important things are made known to us through the columns of the inspired text, only to discover them. Such is indeed the stock from which we sprung. Nor

is it for us to complain, but to make the best we can of a fallen lot; nor does it behoove us to lament, for lamentations are anyhow vain. The constitution of the world is unalterably fixed till the end of time. Maybe the ordination and destiny is in some way for the best, or not all for the worst. There is a hopeful side to all things. 'There is never a cloud so black but has a silver lining.' we are unable to comprehend the profoundest ways of God, the inexplicable depth of Providence.

This loving, hating generation, this laughing crying, praying sighing, hoping sinning, helpless, afflicted, turbulent, mortal world of ours may not be for the worst. Have mercy on us, O Lord, we are still the work of Thy hand, amid the echoings of the realms of time. We are still thy children, Adam, erring man, nor shall we revile thy heavy heart, thy repentant soul; and frail, wayward Eve, where e'er thy spirit rests, thou art still our ancient mother. But now this big round planet shall brood and nourish on its broad, chaotic bosom a race of fallen mortals, and heaven's sun shall ever rise and set on naught else but a race of doomed mortals, unless by heaven's help, by heaven's mercy there be something done! *

*Originists may remonstrate, that it cannot be the part of eternal Justice to thus impose the guilt of the Parents on the irresponsible, unconscious Offspring. The argument for the opposite side of the question would be, at least, in part, as follows: The offspring is the essential product of the parents and of the parents will, and there can be no quality nor property in the product but that which exists or existed in the oiginal factors. In the psychology of begitting, it is true that it is no less the will of the offspring (though unconscious) to be begotton, than it is the will of the parents to beget. The will of the one is the will of the other. If it were the will of our first Parents to produce a fallen race, it is no less the will of that race that it

ARTICLE VII.

The Redemption

'Now, therefore, lest perhaps Adam put forth his hand, and take also of the tree of life, and eat, and live forever.' (Genesis iii: 22.)

'If any man eat of this bread, he shall have life forever: and the bread which I will give is my flesh for the life of the world.' (John vi: 52.)

The *'Tree of Life'* in the Old Testament became the *'Bread of Life'* in the New Testament. *'He that eateth this bread shall live forever'* (John vii:58). And since we failed of divine extraction in the beginning, we must of

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may exist. No being is ever conceived against his own will. If the individual enjoyed the exercise of free will at his conception, he would have exercised it exactly as did his parents; in fact, he was the very cause and spark which prompted the act of his own conception, the desire existed in the embryo, even as it did in the parents. The offspring is, indeed, a real and virtual *part* of the parents; the whole human family, from the beginning to the end of time, is but the timely, evolutionary fulfillment of the original Pair. The blood which coursed through their veins has become the sanguine fluid which nourisheth the whole race. In this the function of Individuality cuts no separate figure. But the individual may, nevertheless, make himself celestial if he will, and cause himself to rise above the mediocre of his birth, and that by the voluntary and divine rebirth. This is the privilege of celestial ascendancy, the granted, God-given prerogative of the individual, the conscious and voluntary act of the offspring. Though originated solely of the Tree of Knowledge, the individual may thus rise above his derivation and save himself by partaking of the Tree of Life. However, all must suffer the penalty of the proscribed 'death,' the virtue of the Rebirth not attesting itself in the physical corporation until the new body is resurrected.

frail necessity be born over again. No one can be saved who remains purely human, wholly mortal. In this state we fall a sure and easy prey to the evil One. We of ignoble derivation, are too gross, too sensual, too animal, if not ingrafted by the divine nature, to be ever able to ascend. Hence, unless we are redeemed, unless we avail ourselves of the fruits of the Redemption, we cannot be saved. Not one can be saved unless redeemed. We must be lifted up by partaking of the divine nature from above. By laying the above two quotations of Holy Scripture side by side, we see that the 'Tree of Life' and the 'Bread of Life' hath the same significance, picture and power over mortal death. Because of the original error, we must indeed be *'born again not of the will of the flesh nor the will of man, but of God.' 'Amen, I say unless you be born again of water and the Holy Ghost ye cannot enter the Kingdom of Heaven.'* Those who are born again constitute the *Church,* whille those who will refuse to be born again shall constitute the *Beast.* There are only two, namely: the Church and the Beast. The first because they will eat of the Bread of life shall rise up glorified on the last day. The rest shall not rise up glorified because there will be nothing glorified in them. They will not be redeemed. They will refeuse to share in the Redemption.

If a man were seen walking up and down the streets through the town swaying his arms with emphasis and crying: 'Hear ye people, you must be all born again! You must be all born over again or you cannot see everlasting life!' If such a thing should happen, 'Why,' they would say 'that man is crazy; arrest him; he is a nuisance!' Well, so it is ever with the world. However, the man would not be

crazy; he would only be inspired to preach God Almighty's truth. No truer words ever fell from the lips of man. No benefactor ever gave wiser alarm to his fellow-man. For the God of the earth himself has told us in plain language: *'Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God!'* (John iii: 3). Well, if our origin and birth at first were according to the divine will, there would be no need that we be born again. Originally, we are purely animal, there is nothing divine in us. The human should have been engrafted into the divine Tree at the beginning, but since that failed to have been done, it is now, happily, incumbent on us to engraft the Divine into the human. We must propagate from the two-fold extraction of gods and men.

However fair we are mortal; however brave we are bestial; however wise we are not celestial; however great we are not divine; however loving we are sinners; however strong, however fearfully and wonderfully made, we are subjects of death and corruption. Indeed, unless we receive of the divine nature in us we are empty creations of nothing worth; nor worthy or fit to join with God or angels because of the baseness of our nature and origin. First, we must be divinely recreated, then must good works follow. Then let the strong lift up the weak, and let the rich divide with the poor; yes, now, while yet there is light and day, for soon the night of death comes on, when we can work no more.

The Church of Christ is presided over by the 144,000 vestal Knights or pillars of the Church, mentioned in Apoc. xiv: 1-5. Their number is found by multiplying the num-

ber of the twelve Patriarchs by that of the twelve Apostles, and that product by 1,000 gennesial 'days'; into whose hands is given the 'continual sacrifice' of the real presence of the Body and Blood to bestow on all whomsoever will receive during the thousand days. Then the 'continual sacrifice shall be taken away,' when the 'abomination unto desolation shall be set up.' After the expiation and atonement of a God suffering in the human, we mortals must be baptized and become divinely initiated in the name of the Spirit of that God, which was denied in the rivalship of the 'Fall,' and we must eat of the bread of the Tree of Life, which was rejected at the time of the 'Fall.'

The grand function of the Redemption was to restore the Tree of Life. The blood of Jesus alone hath power to ransom sinners. This bread alone hath power to confer immortality on mortals, and to bestow celestial nobility and seraphic dignity on the children of fallen man. We shall be saved by bearing in all things the light burden of the Gospel of Jesus Christ, and by carrying the sweet yoke of His Church; and by good works here build a home in another sphere. He that believe in Christ shall be saved, but he that believe in Christ will keep His commandments. *'He that loveth me,' said the Savior, 'will keep my commandments.'* We cannot believe the one and deny the other. And His Church is the perpetual and only divine institution on the face of the planet, the boon of salvation, the perpetual Rock which the thunders of hell cannot shake, established as the sole medium of redemption by regeneration, or rebirth. The Church is the divine mother of all 'who are born again.' She is the triumphant lady 'clothed

with the sun,' a young tree of life, and commencing with the immaculate Mary, our second Eve, our faithful Eve. For further discussion on the question of the orthodox Church see pp. 269 and 329, etc.)

It is very discernable from several passages of the Scriptures that one-third of our race shall be regenerated and redeemed, and whose names shall be written in the 'book of life.' But in order that this proportion be saved, the Church will be obliged to much increase the number of her fold between now and the time of the reign of King Antichrist. Probably not much less than one-half the entire population of the globe must necessarily be included, on an average during the æon of the Christian era, until the day when the abomination of desolation will make all (holy) things desolate, when the Son of perdition will triumph over the whole earth.*

Conversely, it is equally plain that two-thirds of our unfortunate race will refuse the fruits of the Redemption, and deny the bread of divinity. Which adverse and unredeemed major fraction of the world is spiritually called the 'Beast,' the Beast of Revelation. Their wild unsanctified spirits shall hereafter perish in a manner even as the spirits of the beasts of the field.† The conjointed, unified form

*It will be understood that the Redemption of those who lived before the Christian era, and, of course, others, shall be procrastinated until after the resurrection. Possibly *all* shall be given a second trial and chance.

†The life, or spirits of the animal kingdom below the age of man are all, after long periods of time, destroyed in the form of lightning after death. (For a full discussion on this subject see TheoryX, page 51.) That the phenomenon of lightning is due to the explosion and combustion of animal spirits in the firmament by arial friction caused by the force of cosmic pressure, is

of which theogonical being shall be that of a prodigious serpent, even like that of its father and spiritual sire, the dragon, the 'old serpent.' As the Church shall possess an upright, angelic formation, as designated in the lady of the sun, so the incorrigible Beast shall produce a prone, serpentine formation (for sin will make him prone) and described as having 'seven heads and ten horns.'

Now, the first 'Head' of this fearful creation was cut off by the Noachian deluge. At the time of Christ, five of the heads were fallen, 'one is,' which was the Roman Empire; and one was 'yet to come,' the Occident. The seventh head is in the Western Hemisphere, which is destined in time to rule the whole world. Then the ten Horns shall begin to grow on this cosmopolitan head, and their dynasties shall rule the world till the end of time, when the calamity of the falling satellite shall close the era of their reign. The 'ten Horns' shall, in united and resurrected cosmogony, constitute the enormous 'trunk' of the wonderful beast serpent.* (See illustration, p. 402.) The souls of

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explained and proven by the fact, that the flash of explosion is in the form of a line, or a streak. The action of a mere electric explosion would be in all directions from one point, like that of a charge of dynamite. (Mere electric fluid or heat element goes from the clouds in the peaceful manner of radiation, not explosion.) But the tenacity of the spirit, or living 'volt,' causes the meandering charge to more or less cling together for the instant, and go in one direction; a spirit being burning in the course of transit. Electric fluid will not follow a line unless led by a conductor, no more than will the fire of a common blast. On this question of animal spirits enduring after death, consult, Ecclestiastes iii:21 and Esdras vi:49-52.

*The prophetical transition from the seventh Head of nations to the ten Horns thereof, or even the constitutional revolution already imminent in the seventh 'Mars' itself, is a difficult proposition to determine, at present, from any available data, except

this cosmic Giant goeth, with their fallen angels, into the Sea and into the bottomless Pit, from which sequestered resting places they shall usher forth again at the resurrection.

Our race is destined to build life and being for *two Kingdoms,* the kingdom of Light and the kingdom of Darkness, and the creating world must needs hasten and race and pace and toil during yet 40,000 years, ere the measure of the two kingdoms be fulfilled. We are practically still at the beginning of time. At this, our age of the world, all that dwell on the face of the earth are but a handful to those that sleep in its bosom; yet the living and the dead together are but a handful to the number who are yet to be. Yes, Egypt dead is greater than the Orient living; but Egypt yet unborn is mightier than all the nations born; for the progeny of progenies is yet to come. This mystic term 'Time' signifies the æon of the birth and death of our procreating race, the era of begetting and burying, aye, too, and the resurrection of the dead, and all this work must be finished when the Seventh Trumpet sounds!

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that there will be new forms and new discoveries of government, such as will supercede any devise of state or statute heretofore framed on the planet. Possibly the latter change will introduce itself in some form of Socialism. Without dilating on the subject here, there can be little doubt that the auspices of the ten 'Horns' of the world shall be a fixed decumvirate of Mammonian or Bonanzan imperialism. But the famous Eighth Head shall surely usher in a most radical regime of Socialism, such as even to abolish all supremacy of Rank, Church and State. But this era cannot come until after the 'Battle of Heaven,' or thousands of years to come.

THE SEVEN AGES

Embracing

A New Development of Science and Theology

The foregoing Articles of this Pamphlet are mere introductory Extracts from a work recently written and published and entitled "The Seven Ages." The full title of which book is, "The Seven Ages of Creation, or Cosmos and the Mysteries Expounded." The title of the work very clearly expresses its character, and shows how the *evolution of all matter* consists of a seven-fold series of progression.

The first stage, or phase of material existence, as previously shown, exists in the 'Age' or condition of infinite Space. The second stage thereof consists in the Age of Water. The third stage of material existence is manifest in the great organic or Life Age. The fourth stage of Creation is seen in the solid form of great Spheres, or what is termed the Plutonic Age. The fifth Age of the book shows that all matter is again resolving itself into the element of Heat at the interior region of all great Spheres. The sixth Age shows that the element of Light always at first originates from the destruction of universal fallen spirits on the universal suns. The Seventh and last Age treats of the nature and derivation of all living spirit and Universal Being. Then the second half, or

of the work treats of the Apocalypse and Revelations of the Scriptures Expounded; or, in other words, it explains the Mysteries of Theology! The last book of the New Testament, and which was written at the beginning of the Christian Era by St. John the Divine, on the island of Patmos, while under banishment by decree of the cruel Emperor Domitian, might well be called the 'Book of Mysteries.' The many commentaries which have appeared during these centuries on the Apocalypse are truly said to be 'unnumbered if not numberless;' after all, leaving the mystic volume remaining almost still in its primeval state of obscurity, practically a 'sealed book.' Now, for the first time has the writer taken up the subject, registering and treating each chapter severally in a running commentary, and from an entirely *new standpoint* and evolving an eneirely *new line of thought.* He finds that the work of terrestrial Creation is the production of seven Arch-angels of the Sun. Hence, also, the title of his book. In all things is the earth a seven-fold production. He finds that the Divine Testimony plainly shows where the human soul goes after death; how the resurrection shall take place; how the second coming of Christ shall be. How Antichrist shall overthrow the Church at the end of one Thousand great Days, and set up the 'Abomination of Desolation.'

How there will be three Resurrections of the dead. Explaining the Constitution of the resurrected being, whom naught less than the 'two-edged sword' can kill. How the Devil shall take a third part of the whole race; how Satan shall take a third; and how the Lamb of God shall possess

but a third part. Explaining the mystery of the incarnation of the 'God of the earth.' Who King Antichrist shall be. The Reveries of the Beasts of the Sea and of the Pit. Producing several new and unfailing Evidences of the true Faith. The Orgies of the risen dead in Babylon of the prophecy. How the solar Serpent shall be captured and bound in the nether abyss. The myriadic number of the Dragon. These wonders are all explained in this book, the heretofore unwritten pages of human wisdom, such as confounded sages and scientists since the world began. The Prodigies of the falling Moon. The Marvels of the Celestial Trumpets. The Conflagrations of the doomed City. The final War of Wars. The teratical number six hundred and sixty-six explained. This is only a brief synopsis of the discoveries of this phenomenal book. Herein is explained the character of being inhabiting the other planets. The marriage of the Angels of the Lamb to the first Resurrection of men during the Millenium. The City of new Jerusalem interpreted. And then the final dissolution and extinction of our dear, beloved Planet before the awful presence of the 'Great White Throne' ! ! !

The Book of the Secrets expounded! Some said this could not be done: somebody's opinion! The Scripture makes no such assertion; such is only a religious superstition. Nothing could be more absurd than that an intelligent Creator should bestow an important message to his reasonable Creatures, with the implication that the same should never be understood. And though many things remain to be yet explained, the Apocalypse or Revelation is no longer a sealed book. Practically open now, so he that

runs may read' this book of wonder and woe; Creation's cardinal Song!

'Adding nothing or nothing extenuating,' the writer once for all, accepts the 'seamless garment' of the Divine Word whole and entire; and defines Revelation as, God-given testimony, or that manifestation which comes from above and beyond all that which we of ourselves can hear and see. It is the voice of Eternity made audible to man. He unhesitatingly confesses the triune functional Factors of theologic worship, namely: Revelation, revelation's God and revelation's Church; and then proceeds to prove and substantiate the same on a systematic basis from Science and Scripture interwoven into one. Obviously, the discovery of the solar Heaven is the keystone of gnostic inception, and first step towards devolving an Apocalypse. When the Heaven and Hell are found, the ice is broke in the way of delving. These are, as it were, the Castor and Pollux of vaticination. Hereby, only, are the true variations established for reaching into the true understanding and real depth of things. Behold, in these, the twin, sun-lit Peaks of science and theology's remotest poles, like antipodal columns of gold, piercing the skies of knowledge. Aye, whose summits reach to the sun, for heaven and hell are only different aspects of the one Thesis pointing unto the Solar; 'tis, lo, the Eclipse of Theo-science budding in the crescent!

Yet, in all this the writer has no pretentions to supernatural agency or illumination; nor anything other than mere insight and deductions from common reason. The angel showed all these things to the prophet, he claims; 'tis ours only to interpret them. He holds that Hell is not

a place of endless punishment, but an universal crematory for all sin and corruption, and a place of annihilation at the end of a certain time. And that the suffering of a spirit being is not at all to be compared to that of living human flesh in fire. The intensest heat is capable of causing only comparatively moderate pain and wear in the spirit subject. Hence, almost interminable ranges of time are required in order to effect an utter extinction, in the 'second death' (Rev. xx-xxi). This will help to remove the unmerciful, gruesome idea of *unending torture, etc.,* so revolting to most people's minds.

We are all aware that the various departments of Science and Scripture, up to this day, have remained, more or less, in a dissonant, estranged and rather crude state. Many things suggested and asserted with but few things clearly or satisfactorily shown, leaving the thinking mind filled with doubts and prejudices. Doubts against unproven theories and doctrines, and prejudices against unseeming tenets and creeds. The proposed object of the writer, here, is, not to abolish, but to clear up and explain, and to interharmonize the heretofore apparently opposing principles of the secular and sacred knowledges, resolving and compounding the same into a newly and more thoroughly developed System. The fruitful prospects of which effort will be, it is hoped, *to effect a move* towards the proselyting and conversion of Christiandom into one Church; all Israel (Jew and Gentile) into one Fold.

During the Autumn of 1898 a small trial edition was edited for the express purpose of obtaining critical advice and opinion. These embryo volumes were sent abroad to

educators and divines. Members of the Bench, Bar and Pulpit of various denominations, and Representatives of science and literature responded. Not only was no word of demur raised, but on the other hand flattering commendations were everywhere enunciated. Some urged that the work needed to be revised and the expression somewhat simplified to accommodate the reading masses. During the following years the work has been thoroughly overhauled and rewritten, adding much explanatory matter and also some new and additional theories. Until now, in the field of scientific and doctrinal *Exegetics,* this book has no parallel. On all subjects of Physics and Metaphysics, History and Mystery, here is a peerless relief from the quagmire of misunderstanding and the nightmare of uncertainty. For, here, the long sought and eagerly coveted *Why and Wherefore of things* obtain, and the great and inexplicable problems which so long vexed the world's brain are here laid open and bare!

The work was written in Iowa, revised in Colorado, and published in San Francisco. The writer being in a state of precarious health at times, during the protracted siege of his many years' labor, was forced to seek changes of climate, and finally was induced to come to the coast.

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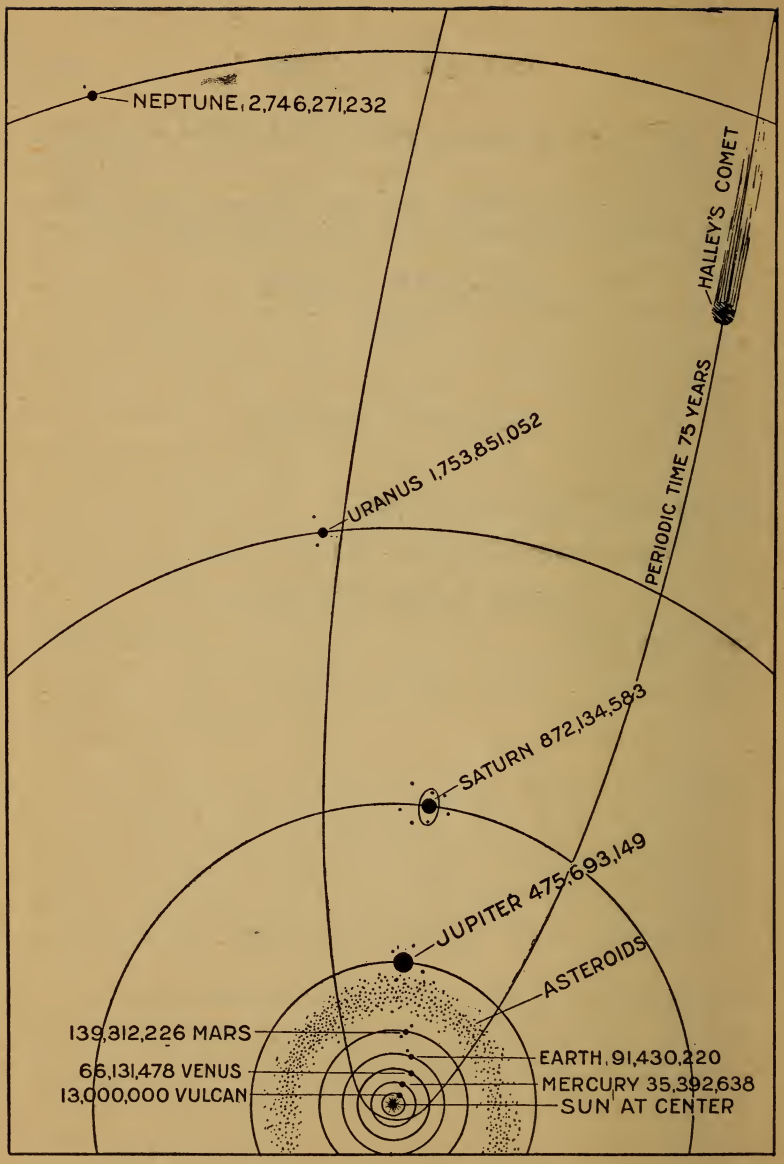

THE SOLAR SYSTEM
Showing the Sun, Planets and Moons

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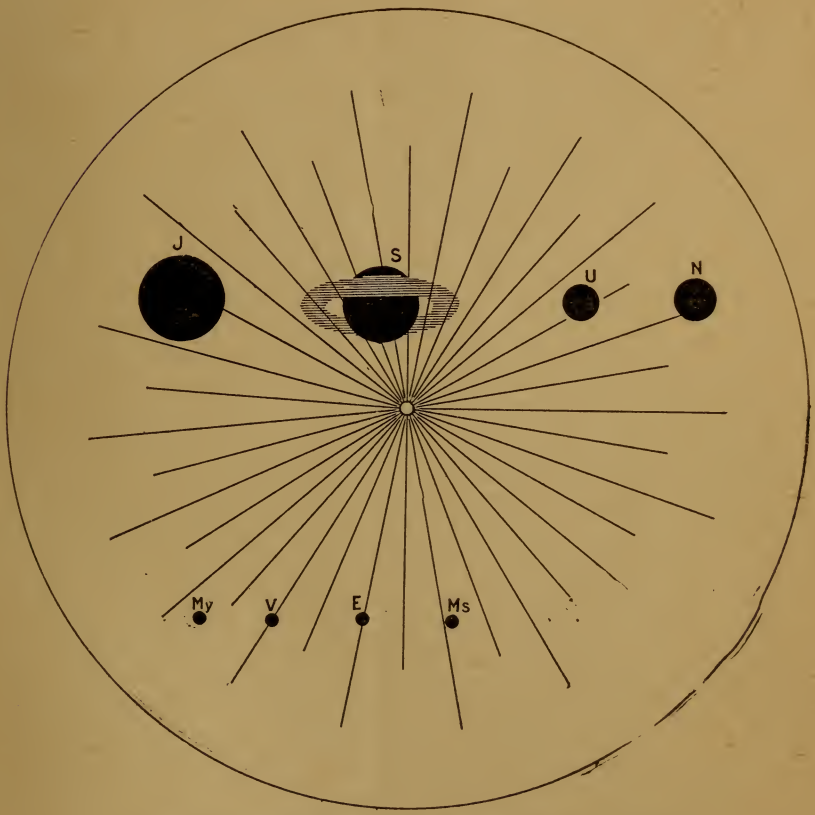

COMPARATIVE SIZE OF SUN AND PLANETS.

The large circle represents the Sun. The small dark bodies within represent the Planets. J. Jupiter, S. Saturn, U. Urannus, N. Neptune, My. Mercury, V. Venus, E. Earth, Ms. Mars. However, the proportionate size of the planets here given is somewhat larger than the reality. The Sun's diameter is 866,000 miles. The earth's diameter is 7,925.

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